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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from May 20 to June 19

Illumination: God's Truth is ever present in my heart, and I am divinely guided in all that I do.

Prosperity: God's bounty, like a living stream, is flooding my affairs with His substance, and I rejoice in the fullness of my good.

Healing: God's life, a river of healing, flows through me, and I realize that I am renewed, refreshed, and restored.

For instructions about these thoughts turn to page 48

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In the Beginning God

from the writings of

CHARLES FILLMORE

MAN IS AN ENTERPRISE, the most important that God has undertaken, because man has been given the power of determination and freedom of will, by which he can decide (wisely or unwisely) all things affecting his life as he may decree. So man's mind and body are founded on wisdom and understanding as the first and most important factors in demonstrating their perfection.

The question of freedom of will has been debated for ages by philosophers and theologians without being definitely settled, because the reasoning has been based upon human thought instead of spiritual ideas. When man reasons in time and space he fails to comprehend the limitless capacity of a realm of mind in which the creations of sense are unknown. Man is endowed with the ability to function in a kingdom of mind, in which ideas float in freedom

and from which he may choose and be freed from the bondage of sense reasoning.

In the story of creation as given in Genesis we read that in the beginning God (Elohim) said, "Let us make man." Elohim is plural, and the inference is that there were several creative beings in conference. But spiritual understanding reveals that God is Mind and that Mind is composed of ideas and that each idea stands forth in its individual identity and that all through its creative processes it retains this identity in spite of the efforts of the personal man to submerge it. Jehovah is a combination in personality of life, love, power, and all the other attributes of Being. These attributes of Being may be said to be trapped in personality for a purpose, and that purpose is the realization by man that his origin is in an ideal and his ultimate destiny is to comprehend this ideal as an unlimited combination of ideas acting through him to make the perfect man manifest.

Jesus said, "I speak not from myself [the personal]: but the Father [Mind] abiding in me doeth his works."

Wisdom and understanding must be incorporated into man's consciousness before he can successfully proceed to a safe unfoldment of life. In whatever stage of this unfoldment man may find himself he can proclaim his innate knowing, and this will cause his desire to appear. The man deep in intellectual reasoning will pronounce this a fairy story and proceed to labor for his wisdom by the sweat of his face.

When Elohim said, "Let there be light," the

match was applied that released the cosmic energy implanted in all ideas and the way opened for its pent-up splendor to appear. When any man proclaims, "The Spirit of wisdom implanted in me in the beginning is now a glowing light in my consciousness," he unchains the imprisoned giant that conquers the world. What form this will take in making itself manifest is a matter for the aspirant to determine. Man can be what he wills to be. We are all geniuses. Exercise your genius. If you don't, it will rust for want of use. A discerner of Spirit once said, "Courage of soul is necessary for the triumph of genius."

The courage here referred to is not the courage that confronts the cannon's mouth without a tremor but a certain boldness in proclaiming the truth. The standards of thought and act prevalent in the world are as formidable as an army, and it is only now and then that one finds a man bold enough to battle with them successfully. We all stand in fear of offending people by doing or saying that which will cause them to criticize us.

Jesus is not considered to have been a genius, but He was. He was the greatest genius that ever lived. No man before Him had been fearless enough to proclaim that God was within him. When Jesus' companions and followers asked Him to show them the Father that He talked so much about, He replied that those who saw Him also saw the Father. Then they cried that He was worthy of death because He made Himself God. So even to this day those who ignorantly think of God as a person rather than as all-pervading Spirit look upon the appearance of

Jesus as a special visit of God in person and that He will come again in the same guise. This view has led to a world of religious misconceptions and contradictions. The great majority of theologians teach that God lives in a physical heaven somewhere in the skies and that good people will go there and meet Him when they die. The great truth, as taught by Jesus, that God is Spirit and is the animating life in us all as it was in Him, is ignored and Jesus' personality is presented to us by those who claim to speak with authority, as the one and only manifestation of divinity.

Philosophers the world over are calling for a wider religious education for the masses, and the inference is that it will be Christianity. Those who know the truth about God and the real status of Jesus are not enthusiastic about the prospect of the materialistic theology that passes for real Christianity being taught as the truth. There is great need of more literature and an army of competent teachers who can set forth and demonstrate what Jesus gave to the world as His doctrine.

The way of life taught by Jesus includes a panacea for every human need, mental, social, scientific, financial, medical, religious. He who incorporates the creative Spirit in his consciousness and carries out its inspiration will have the same mind in him that Jesus had, and will be able to say with Him, "All authority hath been given unto me in heaven and on earth." All power is given to everyone, but how and to what extent this power is used rests with the individual.

God-Mind may be compared to a great river that

has its beginnings in man's mind as a little streamlet and that broadens and deepens as it flows on until, like the Amazon, it is a hundred miles wide at its mouth and finally loses its identity in the ocean! As the ocean is formed by the rivers that flow into it so God is made manifest by the perfected souls that merge their identity in His and thereby become cocreators with Him in the development of a finer universe. This mighty consummation may take several billion years—until the earth and the whole starry universe shall be "removed as a scroll when it is rolled up" and disappear. Shakespeare through Hamlet elaborates the end of all things.

"Our revels now are ended. These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air;
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

But don't be alarmed at these prophecies of the end of the world. As Jesus taught, no one knoweth the end but the Father, and no man has yet attained spiritual unfoldment where he can read the beginning and the end of the plans of creative Mind.

The important issue before us is how to unify our minds with God-Mind and thereby carry out the divine plan for us and the universe. First we need to realize that without God-Mind we are "such stuff

as dreams are made on, and our little life is rounded with a sleep."

We are not fulfilling our ideals because we have ignored this necessity of unity with God-Mind and we must begin by applying the divine remedy to our greatest need, which is more understanding and the healing that always follows. "Ye shall know the truth, and the truth shall make you free."

"God Is Love"

Hazel Thomas Wright

"God is love." How sweet the words to hear!
They still my anxious thoughts, erase all fear,
And fill my being with content. I rest
Within His love and I am truly blest
With every needed thing. What joy is mine
To know that I am one with love divine,
That I, too, have the power to express
God's perfect love, His gracious tenderness!

"God is love." And heaven and earth declare
The beauty of His love is everywhere!
The grandeur of the plains, the rocks and rills,
The peaceful valleys, and the singing hills
Proclaim it to be so. I raise my eyes
To see His love reflected in the skies.
My heart is lifted to those heights above,
And I know perfect peace, for God is love.

Interference

CLARA BERANGER

SOME YEARS ago a friend, whom I shall call Peggy, came to me and told me her story. She felt that she had creative talent that she was not using, and she felt restless and unfulfilled. Her children were of school age and no longer needed constant attention.

Her home was small and could be kept in perfect condition with a few hours' work every day. She was eager to express her creative energy in some work other than household, but her husband held the belief that a woman's place is in the home and that she must not seek self-expression anywhere else. She had come to me to ask if I would talk to her husband and try to convince him that without neglecting her maternal or domestic duties she still had time to study some craft or art.

"Henry will listen to you if he'll listen to anyone," she said. "I've come to the point where I feel I *must* do something besides housework and cooking."

Although I never like to interfere in problems between husband and wife, I agreed to talk to Henry and find out more about his attitude. When I repeated to him what Peggy had said and suggested that she find some outlet for an apparent strong need for creative expression, his lips tightened and he stiffened with annoyance. "I'm not going to let my wife work. It's too bad if I can't support my

family. As long as Peggy is married to me, she will not do any kind of work outside our home."

I saw that it was useless to carry the conversation any further, that because of his rigid but honest belief in domesticity as the only proper function of women I had no right to try to influence him.

Sometime later (within the last year or so) Peggy suffered what is commonly known as a nervous breakdown, with moments of extreme hysteria and other moments of almost suicidal depression. She had a complete physical checkup, and the doctor reported that there was nothing wrong with her physically, that she was in perfect condition. "There must be something on her mind that is causing this trouble," he concluded.

Her doctor is not a psychiatrist but like many modern doctors, he understands that mental and emotional disorders are often outpictured in the body. In answer to his questions, Peggy admitted that she loved her husband and family dearly but that she had for years been denied expression of a creative talent she knew she possessed, and it had made her unhappy.

The doctor then talked to Henry and suggested that if he wanted Peggy to be happy he allow her to express herself as she had so long been wanting to do. This time Henry made no objections.

During my talks with Peggy, I aroused her interest in the study of Truth. After a short time we began to pray together. In one of our prayer sessions, the words of Paul from II Timothy came to me, "For which cause I put thee in remembrance that thou stir up the gift of God." I interpreted this

to mean that Peggy should find some means of expressing her creative talent. Making inquiries about education classes offered by the public schools, she decided on a craft that has great possibilities for artistic originality. She is now going regularly to school, and doing work that she loves.

Through prayer and regular weekly lessons with a Unity minister, she learned how to eliminate her discontent and depression and to build up her spiritual resources. She reads the Bible and other inspirational works; she prays regularly and goes to a Truth center to hear Sunday morning services. The help she gets from religion and the satisfaction she has from creative self-expression have given her peace of mind and a broader attitude toward life.

I have given this story because it exemplifies two spiritual principles. The first is that we should not at any time try to force our will upon another. If we see someone making a grave mistake we can, if we are asked, gently try to point it out. Beyond that we have no right to interfere for each of us must live his own life and make his own decisions. Under no circumstances have we the right to prevent an adult from expressing himself in the way he chooses. Even when we believe that he is making a mistake, we have to allow him the right of choice.

The second spiritual principle revealed in the case of Peggy is one about "sowing" and "reaping." In all the years I have known Henry, I have never seen him so miserable, so deeply concerned as he was over his wife's condition. He said: "I'm at my wit's end. I just don't know what to do. I don't believe I can stand this much longer."

As he did not believe in the power of prayer and was skeptical about what we know as Truth, I could not say the things I would like to have said. But in my meditation, I saw clearly that he was reaping the results of his own mistake in seeking to bend his wife to his will and to block her natural gift. Because she loved him, she yielded in order to keep peace in the home.

Now that every side of her nature is being fulfilled, she is hoping that her faith, expressed outwardly in greater happiness and health, will serve to open her husband's eyes to the light of Truth. She realizes that the manifestation of faith in works can accomplish more than the mere speaking of words of faith, and that the best way to bring others to Truth is by living it in every phase of daily existence.

In our prayers together for Henry we sometimes use a slight variation of the words from the Epistle to the Philippians: "for it is God who worketh in him both to will and to work, for his good pleasure." We believe that our prayers are being answered. Already Henry is proud of the work his wife is accomplishing in school, and we have faith that his mind soon will be opened to the light of Truth.

In the parable of the talents the master, praising the servant who had increased the five talents left with him, said: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord." The master reprimanded the servant who buried his talent and took away the

talent. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away."

Just as the master in the parable required a return on the talent, God means for us to put our individual talents to work so they may develop and increase. We must not let our natural gifts lie fallow, for if we do they will lessen and eventually be taken away. With God's guidance we are led to say and do things that may help others exercise their talents. But we cannot, dare not, impose our will upon them to force them to follow our way, even when we know in our hearts that we are right and they are wrong.

The line of demarcation between loving guidance and interference with normal self-expression is so thin that occasionally it is crossed unknowingly. This is particularly true of parents, with the best intentions in the world, who sometimes exercise authority over their children's thoughts and desires after the children have matured sufficiently to know their own minds. A father may insist that his son go into the family business when the son wants to follow a profession. An ambitious mother may prevent her daughter from marrying the man of her own choice because he is poor or from a lower social class. Even though the parents' judgment may be right, an adult man or woman should be allowed freedom of choice. If they choose unwisely, they must suffer the consequences and learn from experience. God has given us the power to think for ourselves, to make our own decisions. And often the

pain and suffering that follow a wrong decision are the means of bringing us closer to God, of making us realize that the kingdom of God is within us, that through Him we can be reborn. "Except one be born anew, he cannot see the kingdom of God." Our god-given power of choice enables us to mold our own lives and to create our own experiences. It is the power by which we learn to know God, to turn to Him for guidance and light so that our every thought and word and deed may be designed according to His perfect plan for us.

When we try to regulate the lives of others, to dictate what they must think or do, then, we are interfering with their right to exercise free will. Paradoxical though it may seem, this desire to dominate the thinking of others is a common fault among those who are just learning spiritual Truth. In their enthusiasm they long to force others to the Truth as they see it. No matter what the motive, such forcible feeding of Truth is a form of interference that is harmful, both to the employer and his victim. Religious domination is no more excusable than is domination of any other kind.

Regardless of how urgently we desire to help those we love, we must remember that they, as well as we, are children of the Lord and that each one of us must go his own way, according to the will of God for him. We are responsible only to God, and He alone is our keeper.

"Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand"

is the way it is expressed in the 121st Psalm, which starts with the beautiful words:

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help *cometh* from Jehovah,
Who made heaven and earth."

When the urge comes to influence another person who seems to be going the wrong way, let us remember the answer Jesus gave to Peter when Peter wanted to know which of the apostles would betray Him. Jesus said "What *is that* to thee? follow thou me."

In our moments of deep spiritual awareness, we know beyond the shadow of doubt that health of body and peace of mind, come only when we follow the way of Jesus. With human temptations and the press of outer events ever at work to influence and disturb us, we have enough to do to work out our own salvation without assuming authority over the lives of others. Thus, when an impulse stirs us to thwart or restrain the expressed desires of other persons, even if we feel that we would do so for their own good, let us resist the temptation and say to ourselves: "What *is that* to thee?"

If among your relatives or friends there is someone who seems to be making a mistake, do all you can to help him see the light; reveal the Truth as you understand it, but never attempt to force him to follow you, and never dictate the way he must go. Give him lovingly into the hands of the Father who is in all of us. "Forbear thee from *meddling with* God, who is with me, that he destroy thee not." Know in the depths of your being that Christ is his shepherd. "I am the good shepherd; and I know mine own, and mine own know me."

You can "let go and let God," confident and calm in the assurance that God is working in him to will and to do the thing that is right for him; that God will bring his good into manifestation according to the perfect pattern He has for him.

If you think over your personal relationships, you will probably find that you have not been entirely free from the fault of interference. And if you sincerely wish to eliminate this fault, you will be helped by affirming over and over again: *I leave him in God's hands. I resist all temptation to force my opinions or beliefs upon him, for I know that his indwelling Christ will lead him to the path God means him to take.*

The following passages from the Bible will strengthen and help you:

"If ye know these things, blessed are ye if ye do them."

"But there is a spirit in man,
And the breath of the Almighty giveth them understanding."

"Great in the midst of thee is the Holy One of Israel."

"I can do all things in him that strengtheneth me."

"Now there are diversities of gifts, but the same Spirit."

"Commit thy works unto Jehovah,
And thy purposes shall be established."

"Neither be ye called masters: for one is your master, *even* the Christ."

"This is my beloved Son, in whom I am well pleased."

Let Your Load Lift You

W. G. MONTGOMERY

THE STRANGE THING about your load is that it lifts you. It is the life without a load that goes down in defeat.

When I was quite young I read the story of Atlas, the famed Titan who carried the world around on his shoulders. I imagined that he must have been almost crushed under its great weight. But when later on I began to think of him in terms of my own experience I began to see that loads become wings that lift up instead of weights that crush.

Soon my chief delight was in lifting the biggest load I could. I would tug at heavy stones and blocks of wood for no other purpose than to pit my strength against these objects.

When several boys were present there was sure to be a lifting contest, and the boy who could walk off with the biggest load was the happiest. Since then I have learned in the school of life that no one can be really happy unless he is under a load. He lives only as long as he lifts. When he gives up, lets down, runs away from responsibility, he loses all that is worth living for.

Your load is as necessary for your own good as is the food you eat. No one can be rich himself or enrich others before a load is fastened upon him. Your happiness will come to you because of a load you carry.

Everybody needs a load for his own sake. The

natural way to live is to live under a load. The desire to lift something begins early. Children are never so happy as when under a load.

As soon as the baby can walk he wants to carry something. Sometimes the weight he attempts is too heavy for him, gets him down, falls on top of him; but he is happy because he has something to struggle with.

Do you sometimes feel sorry for yourself because of the many responsibilities placed upon you? Well, you are much more fortunate than those who have nothing to do. As long as you are under a load you are safe. Your load becomes your anchor. It keeps you from drifting into nowhere with all those persons who have nothing to do.

A ship in ballast is an easy prey of the winds and waves. A cargo steadies and saves the ship. The weight of the goods it carries contributes to the ship's safety. Likewise the biggest handicap that comes to anyone is that of having no load to carry—no work to do.

The young man with a load will survive. Without a load he is liable to sink. One who has no responsibility is almost doomed. If he wants to be safe he had better begin lifting a load at once. The workers survive; the shirkers sink.

It was Lincoln's load that lifted him to the high place he occupies today. His load made his shoulders broad and his sympathies big until, like Atlas of old, he was able to lift up a bleeding nation and carry it to peace and safety. Had he been born with no load to lift, you probably would never have heard of him. Young people and old are still

lifted up by getting under useful loads. Those who refuse responsibility may grow fat on the food of the land, but they lose the sky and come down to earth, crushed because they carried no load. The loadless life is always the empty life.

Another thing I have found out about a load is that the more a person does the more he can do. I cannot prove this by arithmetic but I know it is true. A busy person has more time than anyone else; and when I want something done I always ask a busy person to do it. Those who do nothing are so busy doing it that they have no time left for anything else, while those with a load can always carry more.

Increased responsibilities multiply the strength of busy people and stretch out their time until it seems there is no limit to what they can do. Added weight strengthens their wings, and they can carry it with even greater ease. I have discovered also that those who have no load are always tired. I discovered this fact first of all in my own life.

I am always tired when I am doing nothing. Responsibility brings rest. Tired people are not the ones who give the most service to the community, the church, and the school; they give the least.

I have never heard of a great teacher, scientist, writer, philanthropist, farmer, factory hand, or anyone else doing useful work becoming tired in the midst of a task that he loved. Wrestling with the weight of responsibility increases strength, and lifting the load makes stronger the wings to bear it up.

One day Jesus asked all those who had heavy loads to come to Him and He would give them rest.

Would He give them rest by taking their loads off? Well, that would seem the natural way, but that was not His way, and it is not the right way to give rest.

Jesus said nothing about making their loads less, but instead spoke of their taking His yoke upon them. He would give them rest by increasing their loads, and right here is the great secret of rest. Rest comes only through yoking oneself to service. "Take my yoke upon you," said He to those tired, depressed people that day, "and ye shall find rest unto your souls." It works. Those who live for others not only lift themselves up but find rest in the process.

While Dickens wrote he carried the thought of the burdens of the poor and underprivileged. In describing the sordid conditions of their impoverished lives he felt their agonies. His heart was in his inkstand, but his efforts in their behalf also immortalized him. In trying to lift workers into a better life he lifted himself into everlasting fame.

You always get back more than you give in helping to lift the unfortunate. Shaftesbury renounced riches and honor and the palaces of kings to help the unfortunate children of his day, and when he died, loved by all England, a procession four miles long followed his body to Westminister Abbey. Loads have literally lifted thousands of persons into greatness.

This fact stands out clearly in biography. The men we call great are so because they had to struggle with something; and by struggling with one or many obstacles, such as poverty, lack of opportunity, or for some great cause, a divine strength came into their lives that lifted them above their fellow

creatures. We call them great because they carried their loads.

Those who disdain the load during youth and middle life will probably find a load they were not looking for, the load of an empty life, crushing them in later years. The load we take up will lift us, the load we try to escape, may at last crush us. For it is true that responsibilities evaded in youth nearly always become the burdens and regrets of age.

It is only the youth who digs in and does his best who can be really happy in later years. The youth who rides through the years on the backs of his parents, relatives, or friends finds upon reaching middle life that his ride is anything but a pleasure trip.

As he grows older the loads he has been avoiding grow heavier and heavier until at last they pile up on him with all the accumulated weight of his wasted years.

There are many loads all about us that need lifting; and nothing else is so uplifting as the load.

How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing: "How happy is our case!
How beautiful it is to be alive!"

—*Henry Septimus Sutton*

Riches

RUTH BARRICK GOLDEN

DURING AN oil boom in the mountains of my native State lived an elderly woman whose little plot of land just outside the village had been leased by an oil-development company. After several wells had been drilled, and the royalties began coming in, a nephew who had charge of her affairs took her to the bank to arrange a personal checking account for her. Her signature was recorded, and she was given a gold-stamped checkbook.

"All you have to do is have these checks filled out and sign your name to them, Aunt Tillie," the nephew told her. "You're a rich woman, so start spending your money."

But somehow Aunt Tillie could not grasp it. Her life had been simple, her needs modest, and now she made no use of her new riches. She cashed no checks. She bought nothing new. Finally, the nephew spoke to her about it. "Surely there's something you'd like to have, Aunt Tillie. Wouldn't you like to have some new clothes? Or maybe take a trip to Cincinnati—or even New York? You're a rich woman."

Her eyes brightened. "You know what, Sam, I've always hankered for a bathroom—with one of those shiny white tubs," she said timidly, hardly daring to voice the wish. "Do you reckon I could have——"

"A bathroom!" Sam laughed heartily. "Aunt Tillie, you can have the finest bathroom in the county!

I'll see about it at once. All you need to do is sign the checks."

Perhaps we smile at this. But are we not somewhat like this unworldly, unsophisticated woman? With all the resources of the universe at our command we still live penurious, circumscribed lives. We dare not hope for radiant health and energy, for mental power and spiritual development. We dare not launch out into greater service, richer experience, more perfect unfoldment.

It would almost appear that a kind of inertia—or plain, old-fashioned mental laziness—holds us back from accepting our good. Surely it cannot be ignorance, for the rules to guide us in claiming our heritage have been laid down as simply and concisely as Sam's instructions to Aunt Tillie: "All you need to do is sign the checks." Did not Jesus say: "All things whatsoever the Father hath are mine." "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them"? And again, "Verily, verily I say unto you, If ye shall ask anything of the Father, he will give it you in my name. . . . ask, and ye shall receive, that your joy may be made full."

In every generation a few perceptive persons have believed and acted upon these promises and tapped the riches of the Father. But how slow are most of us to accept what has been so richly provided and so generously offered by a beneficent Creator! Happily, more and more spiritually awakened persons are accepting and acting upon these promises as Truth is more widely disseminated and it is discovered that there is no dark and mysterious

secret connected with it, that Truth is, indeed, based on a universal law as simple and unfailing as that of sowing seeds and, in return, reaping a harvest.

As we come to realize that man is a spiritual being in a spiritual world, it is increasingly clear that the wealth of the world is spiritual substance, from which all the material blessings and benefits are developed through the action of mind. Was dear Aunt Tillie any more blind to her material wealth than the generations of her forefathers? Think how long the oil—the source of her sudden income—had lain beneath the earth's surface before man discovered it. Think of all the ages during which man used a crude tallow dip for lighting and burned sticks and logs for heat—while the magic of oil and coal lay beneath his feet awaiting discovery and use!

True, there were many steps, many discoveries, and many years involved in the ultimate use of these sources of heat, light, and power. But one step followed another; one man's genius added to another's talent and insight until the present stage of development in heating, power, and lighting was reached. But all the time the raw material—produced through countless ages by the sun's power from spiritual substance—was stored in the earth's interior, waiting. Man's potential mastery of development and method was waiting, too. And what greater wealth and potential discovery and development are in man's mind now, waiting!

It is, of course, a long step from the torch and tallow-dip era to the present-day lighting systems in our homes and cities; from the campfire to the clean, convenient, thermostat-controlled heating units of

today; from the crude wheel of ancient invention to the powerful motors that run our home gadgets and enormous industrial equipment and propel our luxurious automobiles, railroad streamliners, palatial ocean liners, passenger air liners, and jet planes of modern times. And these, our scientists believe, are only beginnings. Most of us are confident that scientific development of the resources of sea, earth, and air is in its infancy. Within our very grasp are a thousand constructive uses of atomic energy, in addition to the still undeveloped power of solar energy.

In the Southern city where I live many homes are provided with hot water for bathroom and household uses by means of a glass solar water tank placed on their roofs. The water is heated by the sun's rays during the day and stored in tanks for continuous use. This, of course, follows an elementary principle, but it gives an inkling of the possibilities of solar power, once it is concentrated and harnessed.

We know that the solar force of the sea is used to run turbines in French West Africa. Solar stills in various parts of the world are converting sea water into fresh water. And we learn that the Russians are today operating textile factories with solar power generated by giant reflectors. It has been established that they are using thirty three-foot mirrors on a wholesale basis to run entire factories on solar power near Tashkent in Central Asia.

Do you scoff at the idea that we may someday obtain our food and fuel and clothing from the air? Is not that the source from which we have always received them! Admittedly, the substance within the green leaf of vegetation—chlorophyll—is the sus-

tainer of all life—vegetable and animal, which, of course, supply our food, fuel, and fibers. And this magic life-sustaining leaf substance is produced by the action of sunlight.

Some time ago scientists produced sirup by the action of the sun's rays upon water—without the framework of the leaf structure. This is a beginning of man's substitution for that miracle of nature, photosynthesis, which takes place in every leaf and blade and wisp of vegetation on land and in the sea as soon as the sun rises each morning—to provide sustenance for every living creature in the world.

Atop the Massachusetts Institute of Technology laboratory, in Boston, an experiment is now being conducted to further the synthetic production of foodstuff. "Here a marvelous substance, Chlorella, a single-celled algae, is produced," writes Ralph G. Martin, in the May 1952 issue of "Pageant magazine. "All it needs is the carbon dioxide from the air combining with water, plus sunlight, and it multiplies like mad. . . . This green product, Chlorella, has a food value that is staggering: 50% protein, 50% fat, and no waste cellulose. From it are brought forth soups, powders, sauces, wafers, cheeses, beverages, and even pickled hors d'oeuvres! Under laboratory conditions, one ton of dry Chlorella can be grown on an acre of ground in one day! This same green stuff can be converted into fibers for clothing, and into a cheap fuel. Is this the solution to the world's increasing population, which is said to be outstripping food production?"

Indeed, this is our Father's world, and there is no reason that two-thirds of the people should live

barely above the existence level. No reason except man's blindness and ignorance and greed. All that the Father has is ours, and as we enter the age of greater spiritual enlightenment and possess in greater degree the knowledge of creative power, we begin dimly to comprehend the limitlessness of mind working in harmony with God's universal law.

Admittedly, faith-powered prayer is the open-sesame to understanding and appropriation of this law. And in this glorious spiritual age in which we live more and more scientists are praying, as did the great and humble George Washington Carver: "Father, give me wisdom. Father, reveal the riches of Thy kingdom—for the betterment and advancement of our race." The greatest minds of our day believe that blessings and marvels of which man has scarcely dreamed are just ahead.

There is absolutely no limit to the power of thought and its creativeness, as there is no limit to the "substance" of the universe. Let us not think of ourselves as poor, weak, or in any way limited. Let us, instead, realize that we have been given a checkbook on the Father's resources, on the unlimited supply of the universe, and start using it through application of His laws.

First, we must have absolute faith in God as the source of all substance and faith in our oneness with Him—faith in our power through Him. As Charles Fillmore said: "There is no monopoly." What any child of God has done, you may do; what any other has achieved, you may accomplish; what any has become, you may be. "He that believeth on me, the works that I do shall he do also; and greater *works*

than these shall he do." Jesus never claimed a monopoly on the supernatural power attributed to Him. He knew and understood how to use the vast energy of the ethers, which is what He meant by "the kingdom of the heavens."

In Truth we learn that our minds have the power to release the energy that is pent up in the atoms of our bodies, thereby renewing tissues and energizing function. By this same transforming power Jesus raised His body from the tomb, as we also shall raise our bodies through Him. The discovery of this energy by scientists has brought about amazing developments in our day, with the promise of infinitely more amazing developments to come. And yet this same spiritual energy or power of thought was used in the so-called miracles of Moses, Elijah, Elisha, and Jesus. This same power that produces the substance Chlorella produced the constantly renewed oil and meal of the widow under Elisha's understanding and manipulation of the law. By this law Elijah called down rain from the heavens, just as Jesus multiplied the loaves and fishes, turned water into wine, and raised the body of Lazarus from the dead.

"Greater *works* than these shall he do.".

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

"Ye ask, and receive not, because ye ask amiss."

The wealth of the world is yours and mine. Let us in love and humility, as spiritually enlightened sons of God, ask aright and use this great power selflessly for the betterment of our world and the uplifting of mankind.

Are Your Prayers Answered?

GEORGE E. CARPENTER

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PRAYER IS THE foundation of all Truth study and is the principal factor in spiritual growth and in the attainment of the Jesus Christ consciousness. Prayer is the most important of all human activities because it is the means of communion between God and man. Prayer is universal, and all men pray, because all men believe in a power greater than themselves and at times try to communicate with the object of their belief. If a man without religious belief finds himself at a standstill, utterly at a loss as to which way to turn, and cries out audibly or silently but to no person or thing, "What shall I do? What shall I do?" that man, from the depths of his being, has uttered a fervent prayer.

You and I worship the one God, and we know that our Father is the Supreme Being, the Creator of heaven and earth, and we know that "in him we live, and move, and have our being." To Him we address our prayers, and to us prayer is a most vital subject. It is a subject about which much has been said and about which much more will be said, because its vast importance makes its scope almost endless. Yet at times it seems to be a subject about which little can be said. This is because, in the final analysis, prayer is a very personal matter that lies between each person and his God. We all are children of the one God; yet only I can talk with my

Father, and only you can talk with your Father. It was of this close, personal, intimate relationship between a son of God and the Father that Jesus spoke when He said, "I and the Father are one."

Of all the questions that are asked about prayer, the one that is asked most often is "Why are my prayers not answered?" Perhaps you have said, "I've prayed and prayed, but God does not answer my prayer. Why?" There may be various reasons why a particular prayer is not answered, and usually only the one who prays can really know just what stands in the way. Yet we can consider a few general reasons that we may as individuals apply to our own particular case.

Some persons pray for things material, mental, and spiritual that they do not deserve; they make requests whose fulfillment they are unworthy to receive. By failing to prove that they merit what they are seeking, they fail to place themselves in a position to receive it. The law is that as we sow we reap. Yet people try, hope, and expect to reap without sowing. They even pray that God will send a bountiful harvest in spite of their scant sowing and woefully inadequate cultivation.

If you should go to a multimillionaire and say, "Please give me a million dollars," would you be surprised if he answered, "What have you done for me that I should give you a million?" I am sure you wouldn't. Yet some folks make just as absurd requests of God. If you have asked the Lord to do something for you and He does not seem to do it, ask yourself this question, "What have I done for Him?" Consider if you have rendered God and man

a service that is commensurate with the heavenly blessing that you are seeking.

Again people ask the impossible. "With God all things are possible" at any time, but not with men. God in His omnipotence can grant any request, but men in their various stages of unfoldment are not able at the moment of asking to accept all that they ask for. Inability to receive and use all that lies in the Father's power to give is the barrier to many an unanswered prayer. To ask God to ignore this barrier is futile; rather we should ask God to help us tear it down, thus releasing the flow of more divine substance into our lives and affairs.

A nine-year-old boy, of wealthy parents, could ask his father for a high-powered motor car. The father could easily afford to make the gift, but the boy would not be able to drive the car; and the father could not give him the required ability. Here we have a request for something that can be given but not received, and because it cannot be received the request is an instance of asking the impossible.

This is quite simple as regards the boy and the automobile; but when applied to our own affairs it sometimes seems complex. We all want to live richer lives, to do bigger and better work, to have more good manifest for us. We want greater mental power, good bodily health, and an ever-growing understanding of the deep things of Spirit. These desires sometimes lead us to ask for what is beyond our present reach. Such asking is not wrong, and it can be made productive of much good. Let us acknowledge God's willingness at all times to bestow on us all the blessings that we can bear, and when

a prayer is unanswered let us not doubt the Father's love for us, but search within ourselves for the reason. If we find that in our lack of understanding we are asking the impossible, we will with God's help and guidance take steps to put ourselves in a position to receive the desired blessing. Jesus declared, "All things are possible to him that believeth." With this blessed assurance, we press on and we cannot fail to attain the Jesus Christ consciousness of perfect belief. When we are on that high plane, our realization of at-one-ment with the Father will be so clear that we can, with Jesus, utter the prayer of instant response.

If you will trust in the Lord, He will supply your every need, but that does not mean that He will give you everything that you may want. When you ask the Lord for something, ask yourself why you want it, consider well the purpose to which you intend to devote it. Selfish prayers avail little. Jesus by His actions gave us a wonderful lesson regarding this. His prayers were made in the interest of some other person or persons. For Himself He asked strength and courage to serve His fellow man better. He invoked God's help in order that He might give peace and happiness to others. Pattern your prayers after His; dedicate your life to the service of God and man. Then many of the things for which you have prayed will come to you without asking on your part. They will come in fulfillment of the promise "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." When we follow this admonition, the things are added indeed; they come through "the grace of our Lord

Jesus Christ," and without conscious volition on our part. "By grace" things that we did not seek come into our lives because we sought only "his kingdom." How wonderful it is to receive an unexpected gift from a dear friend! It is much more wonderful to be showered with unsought blessings from our Lord. The prayer of service is most productive of good; the answers to it are sure, swift, and satisfying. Paul gave us a vision of this when he said, "And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

To prepare to receive the answer to a prayer through some activity or service is quite essential. You will remember that in many of His works Jesus told those who were helped to do something. Before He turned the water into wine, Jesus commanded, "Fill the waterpots with water." In the draught of fishes He said, "Cast the net on the right side of the boat." To the man sick of the palsy He said, "Arise, take up thy bed." To the man with the withered hand His word was "Stretch forth thy hand." To the widow whose son was dead He said, "Weep not." Twice in feeding the multitude He had His apostles bring to Him the visible supply of food and then He commanded that the people sit down. In these and other cases Jesus taught the importance of activity on the part of the one seeking help. In the well-known Bible story of the woman and the oil, the woman had to borrow vessels in which to receive the increase or answer to her prayer. We read of the three kings who were obliged to pass with their followers through a barren country where there was no water. They appealed to the

Lord, and the Lord said, "Make this valley full of ditches. . . . Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink." It would have been nearly useless for the Lord to send the oil or the water before those who asked were ready to receive it.

If you are faced with a problem and the answer evades you, just lay the problem aside for the time being, place it lovingly in the hands of the Father and, with your mind free of disturbing thoughts, go and do something for some one. To leave the problem with God is to obey the command "Be still," and to do something for someone is to prepare to receive the answer—it is a good way to "make this valley full of ditches." It does not matter what you do or for whom. Just do a good turn without thought of reward. Carry a bit of sunshine into some darkened corner and you will help wonderfully the coming of the light that you are seeking. Above all else remember the inner activity that Jesus enjoined upon Jairus, whose daughter was dead, "Fear not, only believe."

Sometimes answers to prayer come but are not recognized as such. There is a story of a little boy who had been taught that God answers prayer. He had had answers to prayer; therefore he believed the teaching. On his home was a wide porch with a tin roof. The boy liked to climb through a front window and tramp back and forth on the tin roof. But as the roof had a slope, his parents tried to keep him off it. One day he ignored their wishes and was having a parade all by himself, when he slipped and fell. He started to slide down the slope toward the

edge, and as he slid his training asserted itself and he prayed, "Dear Lord, don't let me fall off the roof." No sooner had he prayed than he stopped sliding. He lay on his back, gingerly felt around him; then said, "Never mind, Lord, I caught on a nail." Whether this story is true I do not know, but it does illustrate the fact of unrecognized answers to prayer.

Here is a true story: A man talking with a Truth teacher said that he scarcely believed in God and that he never prayed. The teacher asked, "Haven't you ever prayed?"

He replied, "Well, I did once."

"Tell me about it," urged the teacher.

The man said, in substance: "I was with a camping party in the north woods. One day I strayed off by myself and couldn't find my way back to camp. I slept under a tree that night, and the next day I wandered and wandered till late afternoon when it dawned on me that I was really lost. I guess I lost my head. Anyway I ran and ran through the forest not knowing or caring where I went. I stumbled and fell. As I lay on the ground, gripped with terror, I cried out." "If there is a God, get me out of here, get me out."

The man paused, and the teacher asked, "What happened?"

"Nothing," answered the man.

"But," insisted the teacher, "something must have happened. You got out; you're here."

"Oh yes," the man went on, "I got out, but God didn't help me! I was too scared to move. So I just lay where I was, and in an hour or so an Indian trapper found me. He said that he had been run-

ning his trap line when something seemed to make him leave the regular trail and come up the valley where I was."

The teacher said, half to himself, "Just an Indian trapper. I wonder what you expected God to look like?"

Dear reader, answer that question for yourself, and answer this one too: Was the man's prayer answered?

Soon after I began to study Truth I was working in very unsatisfactory surroundings. The work was unpleasant and the atmosphere inharmonious. I prayed and prayed that things might improve, because I did not want to continue in such a trying environment. In spite of my prayers things remained the same or, if anything, grew worse. This went on for quite some time, when suddenly out of a clear sky the blow fell. One evening the manager informed me that my services were no longer required.

To say that I was stunned would be putting it mildly. Everything seemed to stop. My family and I needed the salary desperately, and I had no place to go. Also, my pride was sorely hurt, for it seemed that I had failed miserably in handling the situation. It was several days before I remembered my prayer—yes, my prayer in which I had told the Father that I did not want to have to endure such conditions. I had implored Him to relieve me of the bondage, and He had done so. My prayer was answered, but in a way that I had not foreseen, a way that I would not have chosen, a way that had taken from me my income and left me with nothing but the loyalty of my family and my faith in God. The

Lord stood by me; my faith was rewarded; my faithful study of Truth bore fruit. That study was one of the ditches I had made; and God soon revealed to me that I should actively engage in Truth work. Needless to say I followed the leading, and what had at first seemed a calamity proved to be an unrecognized answer to prayer and one of the greatest blessings that I have received.

There would be fewer unanswered prayers if all people would use as the theme of their prayers this thought: *Let the will of God be done in me.* This would eliminate from prayer much that comes under the term asking. Those who pray, *"Let the will of God be done in me,"* spend little time in telling God what they want Him to do for them, but they spend much time in seeking to learn what God wants them to do for Him. Jesus, the master of prayer, always sought to learn the will of God for Him; and His words, His service to mankind, His whole life, were devoted to carrying out the divine will.

By His words and deeds Jesus gave to the world many priceless lessons. But to those who seek to follow Him, who take Him as their standard, their pattern, their guide, no other thing in His life and teaching carries so much significance, is so worthy of emulation as His surrender of His will to the will of the Father. If you learn no other lesson from the Master than the lesson of merging your will with God's will, you will have learned all. When your every prayer echoes the thought *"Let the will of God be done in me,"* you will have attained, like Jesus, the supreme realization, "I and the Father are one."

Life's Expectancy of Eternity

MIRIAM O'FARRELL

SILAS WORE the heavy coat of old age prematurely. At fifty, he affirmed that he had a life expectancy of eighteen years. Statistics proved it, he said, and he allowed himself a few years more than the average. When he retired from the company at sixty-five his expectancy was "reduced to three." He moped around the house, having "nothing to do," since his job was gone. He read the newspaper obituary columns, sighed, "Poor Charley," or "Poor George," and measured his longevity within this limitation. Silas's sixty-eighth birthday came. Shortly afterward, according to his prediction, he departed this life.

On the other hand, his wife Josephine, affirms that her life expectancy is eternity. At eighty-five, she drives her own car, runs a day nursery in her home, and for relaxation, writes children's stories. She types her stories "to keep in practice," for she worked in an office for many years, and she illustrates them with little hairpinlike creatures on the margins of the pages. She gives her stories to her little friends and plans someday to write a book about her small charges.

Shortly after his retirement Silas had their old car overhauled and repainted. "It will see us through our expectancies," he told Josephine flatly, and both of them regarded the car "as good as new." With the overhauling and repainting of the car, the

thought came to Josephine that if an old piece of steel could be rejuvenated, why not a human being?

Josephine was childless, but between her office job and caring for the home and Silas her hours had been well-filled. Then came her retirement; Silas was gone, and the hours seemed endless. Having lost the family savings in a bank failure during the depression, she could not maintain her standard of living with only her pension. It was then that she decided to overhaul herself mentally and spiritually.

She remembered the Bible story of Elisha, who increased the widow's pot of oil until there were no more vessels in her house to hold it. Josephine used the "oil" she had on hand—her home.

The six-room cottage had a wide glassed-in sleeping porch in the back, which she converted into a nursery. There she now takes care of four or five children while their mothers work—and she has a waiting list. Parents hire her to give their children's birthday and holiday parties in her home. Today her income is more than ample, and she is vitally alive.

"When I was busy at the office, I didn't have time for prayer," she said, "or didn't take time; but prayer and years go hand in hand and complement each other. I started praying when I was desperate. I found the answer in prayer then, and I have never quit praying." She calls prayer the quickening quest of the spirit.

Truth is revealed through prayer, which is innate to man and as natural as breathing. Through prayer Josephine learned the secret of faith and found the Christ within herself. Like the laborer who was hired to work in the vineyard at the eleventh hour, she

received from her employer the same pay as the laborer who had been hired at the first hour of the day. The pay was her faith; her employer God.

Faith and prayer are comforting companions at any stage of living, but to entertain them in life's later years makes them more precious and appreciated. Josephine laughs at age and seizes all opportunities so lavishly offered by Spirit. Instead of fearing to grow old, Josephine delights daily in the ever-growing consciousness of the resurrection of the Christ within her and thinks of herself as eternally young.

The years themselves bring potent, needful questions that lead to the seeking and searching of our own souls. "Why am I here? Where am I going?" In the seeking and searching we turn to the spiritual faculty of our minds and to prayer and seek the Christ within us. We are more vulnerable to a knowing faith at maturity than at adolescence, and age becomes opportunity for our being born again in Spirit. When we know that the Christ is within us, as the Christ was within Jesus, we become eternal here and now. Jesus said, "I ascend unto my Father and your Father, and my God and your God."

The words "life expectancy" should be erased from everyone's vocabulary. As one of God's children, you inherit His spiritual being and eternity, even as you inherit certain physical characteristics from your earthly parents. Spiritually, you were conceived by God in the womb of faith, even as Jesus, and the kingdom of God is within you here and now.

Through the Christ within, Jesus accomplished the resurrection of His physical being. As the

measure of the Christ increases within, so does Josephine daily resurrect her physical being. To affirm health and longevity is pure logic, based on as simple a principle as the one that establishes "two plus two equals four." The mind relaxes and is joyous in this truth and is freed from fear of old age.

The choice of words at any stage of living is important, for our words echo into our future. "I'm getting to be an old man," say the Silases, and they get old quickly. Or "I'm over the hill," they say, and they fast go downhill. Or "I'm retired," they say, and thereby retire themselves the very day they punch out on the time clock for the last time.

If you truly believe that God is the sole source of everything, then believe that He is your employer, that there is no retirement when you work for Him. No limitation is ever placed upon you, for His work is eternal.

The legal phrase "the meeting of the minds" denotes "a concurrence of intention between a promisor and a promisee" in a verbal contract. Such concurrence makes the verbal contract binding. Likewise, when there is a meeting of Divine Mind, the promisor of all good, and the mind of man, the promisee, your verbal contract with Him is binding. This contract brings the faith and peace so needful and quickening to age. It is in his mind that man meets God. You may feel Him in your heart, be aware of Him by intuition, but you do not know Him until you meet Him in your mind. This is the second coming of Christ. You are born again, this time in Spirit.

But how, you ask, is it possible to meet Him in the mind? The answer is simple. Study and search

your mind, knowing that spirituality is as real as any other faculty of the mind. It is the conscious knowledge of your relationship to God and of the law and order of His Spirit. Prayer is the Christ within you speaking to the Father. You need only to seek sincerely, with the wish and will to believe, and prayer, quickening and cumulative, will reveal Him to you.

I know of a company that has more than five hundred workers in its plant, and it has never retired one of its employees. At Christmas the workers receive bonuses based on the number of years they have worked for the firm, and a premium is placed on age. The oldest worker in the plant receives a bonus equivalent to his annual income. His years are a blessing both to him and to the company, because he is productive.

Generally speaking, however, big business is a slave to years. It not only retires its workers at sixty and sixty-five, but sets up age limits for the commencement of employment. "I'm washed up," say the Silases when they cannot find employment at forty or even thirty-five, and like the fig tree that bore no fruit for Jesus, they wither away.

As an antidote to the poisonous effects of this established business policy begin doing "the things you like to do." If you do not know what you like to do, fearlessly study your own mind and pray to learn what your latent talent is. It will be made known to you, for the Christ within you seeks outer expression, and hobbies are the creative expressions of eternity.

Talent is not limited to music, painting, or the other fine arts. It embraces all activities in which

your heart and mind delight. I have a friend who delights in vegetable gardening. Another brings in a nice income from sewing cleverly designed gingham aprons. A mechanical engineer makes patch quilts in his spare hours. A retired machinist took a juvenile delinquent into his home as his son. The radishes from the garden, the aprons, the patch quilts, and the happy-eyed teen-ager—his sullen bewilderment wiped away by kindness—each is beautiful to behold, because the creator "loved to do it."

Your wish to create is your inheritance from God, without whom "was not anything made that hath been made." While you are waiting to have your latent talent made known to you, help someone. That person may unknowingly bring to your remembrance "what you love to do."

We often say, "I would like to be twenty again if I knew what I know now." You are "twenty again" at subsequent stages of life, when you consciously think of the Christ growing up within you and affirm the reality of God in your mind and heart, God is not the alpha and the omega of man; He is the alpha and the alpha. This realization is the answer to the fear of age, and we travel each day back to the distant land from whence we came. No longer are we "over the hill," for the royal highway of the inner unexplored country of Spirit offers high adventure. Each day the trip is so breathtakingly challenging that we await the turn of tomorrow's road with Josephine's expectancy of eternity in the here and the now as the Christ within claims its own.

"In the last days, saith God,
I will pour forth of my Spirit upon all flesh."

Why?

WORRAL G. SONASTINE

DO YOU OFTEN ask yourself why certain things happen in your life? Do you wonder at times why so many unpleasant experiences seem to come your way? "Why did I have to have a lay-off from work right now, when I need my salary so badly?" "Why did I have to sprain my ankle at the picnic the other day?" "Why does everything happen to me?" Do you ask yourself questions like these from time to time? It is not an uncommon practice if you do, but it can turn out to be an unpleasant one.

There are three reasons for asking why. One is the why of wisdom, which is spoken with a sincere desire to know the truth and to profit by it. A second is the why of resistance, which is an expression of rebellion against some undesirable situation. It does not want to know the truth. It prefers to consider itself the victim of an evil "frame-up." The third why is an expression of self-pity, which expects no answer, because it believes that there is none. This why is born of failure and frustration.

The why of resistance and the why of self-pity should be avoided at all costs, for where they are there can be little faith in God. They emanate from doubt and fear. But one who trusts God completely will seldom, if ever, ask why. He knows that "God's in his heaven [everywhere present]—all's right with the world!"

If he does ask why, it is the why of wisdom, it is to learn how he can best co-operate with God's divine plan. He knows that "To them that love God all things work together for good." And this is good enough for him.

There are causes for all your unpleasant experiences. If you know what the causes are, you can avoid most, if not all, unpleasant experiences. You can search your mind until you determine the cause of the particular condition you wish to eliminate. Merely knowing the cause often eliminates the effect. This reasoning is good, and it usually brings the desired results. But there is a higher way—a way that is much simpler and even more effective. I refer to the way of Truth, the way of Christ.

The method of solving one unpleasant problem at a time is satisfactory as far as it goes, but it can never bring lasting happiness to the person involved. The moment you solve one unpleasant problem you have to begin working on another. It keeps you on a treadmill of discontent. Many persons use this method in demonstrating the power of Truth. They concentrate their attention on one problem at a time, praying and affirming for its solution. The success of this procedure depends, of course, on the faith of the person involved. It will work—there is no doubt about it—but no matter how many of your needs are met in this way, something always seems to be lacking. Sometimes you do not even know what it is you want, and there is just a deep longing in your heart that you cannot explain.

Another why seems to be indicated at this point. "Why," you ask, "do you imply that we should not

use this method of solving our problems? You say that it works; then why shouldn't I use it to solve my problems, to get the things I need, and to protect myself from harm?"

By all means, we are meant to have the material things we need and to have them in abundance, too. Moreover, we are to find solutions to all our vexing problems. This is God's will. There are, however, two ways to obtain these things. First, there is the method already described. Using it, we center our attention on our physical needs and work to fulfill them as the need arises. This is one way, but it is not the best way. Life, as God planned it for us, holds so much more than just a routine of needing, wanting, and getting things. The monotony of such a routine is causing most of the unhappiness in the world today.

From early childhood the average person is schooled in ways and means of acquiring material things. He is taught that the more he gains the happier he will be. Then when he grows up he goes into the world to seek his fortune. "Fortune" means money to most of us—money and other material things. So as we go through life, we accumulate a certain amount of material possessions. But for some reason, these things do not seem to bring us the happiness we expect. We get the new home, a nice car, and good clothes for the children—we had thought these would make us very happy. When we get them, however, the feeling of lack and of needing something more soon returns. Now there are other things we must have before we can be happy. And so it goes—the happiness we seek always eludes us; it

is always wrapped in the next package we are going to buy.

The key to successful living and lasting happiness has been right before our eyes ever since we learned to read. It is in the Sermon on the Mount—in eighteen words that reveal the secret of all attainment. It is the way to acquire all things, everything we need to fulfill our divine purpose. Here is the statement: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

You have, of course, read this Biblical passage many times. Read it again now and then think about its meaning. It is the truth. It is as true as the fact that two plus two is four. Since it is true, you and I want to know more than anything else how to go about seeking God's kingdom and His righteousness. Jesus meant what He said, and this is the most important thing in the world. It is the answer to all our problems. Should we not, then, devote more of our time to seeking God's kingdom and His righteousness?

To seek the kingdom of heaven—and to find it, we simply need to accept it. "The kingdom of heaven is at hand." We are living in the kingdom right now. We always have lived in it; but not being aware of it, we have received but few of its blessings. Where God is, heaven is; and the Father is everywhere present. Look for Him. Acknowledge Him in all places and in all things, even when He appears to be absent. He is everywhere at every moment, and your acceptance of His presence makes it possible for Him to come forth into manifestation. See Him especially

in that place where your problem seems to exist. He is there, and no lack can be in that place. Realize this and give thanks that it is so.

Perhaps the most wonderful of all spiritual revelations is the fact that we do not have to strive to bring Truth into existence. We do not, through personal effort, have to bring our good into being. It is here now. It always has been here. It is here in the form of our supply, in the form of all that we can possibly need in order to live joyously. Do you wonder how this can be, how your good can be in a place where it is so obviously lacking?

When I was a boy I spent a great deal of time on my grandfather's farm. The first time I saw a setting hen on a nest of eggs I could hardly wait for the eggs to hatch. I looked at the nest several times a day to see if anything had happened. By the end of the fifth day I began to doubt that baby chicks came from eggs. At the end of two weeks I gave up completely. But on the twenty-first day my grandmother called me to look in the chicken coop. There they were, over a dozen little yellow, downy fellows, scampering in and out and around their mother.

Is the solution to your problem nowhere in sight? Do you sometimes doubt that there is a solution at all? If you do, remember the unhatched chicks on the twentieth day. They were nowhere in sight, but with the passing of one more night, they were manifested in all their glory. This may be "the twentieth day" for your heart's desire. So keep your attention on God. See Him in all things, especially where your problem seems to be. Your faith and love expand the idea, until presently it will burst forth into manifes-

tation. "Be still, and know that I am God."

God Himself is the answer to our problems. As we continue to recognize Him in all things, we suddenly realize that He is within us also. "I and the Father are one," said Jesus. You and I can say this, too. But unless we say it with deep conviction, with faith that it is true, it will have no significance for us. It is the knowing of Truth that makes it apparent in the relative world. Ponder much your oneness with God. Let Him take over in your life and your affairs. Surrender yourself to Him completely. As you do these things, you will begin to partake of His nature and substance in perceptible ways.

The next time you feel inclined to ask why, stop and think for a moment. Remember that God is still in charge of the universe, even the small part you and I occupy. He knows what He is doing. Why not trust Him? His love for you is infinite, and His will for you is good. He moves constantly toward your highest good. Believe this and give thanks that it is so. You do not have to ask why. You do not have to know why. Just affirm:

"The only presence and the only power in the universe is God, the good, omnipotent. I see Him in all things, including myself. He is my life, the breath that I breathe, the very essence of my being. 'In Him, we live, and move, and have our being.' In Him, I must be perfect, for there is no spot where God is not. I am one with all that He is, and all that He has is mine to use."

In all thy ways acknowledge him.—PROVERBS.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: God's Truth is ever present in my heart, and I am divinely guided in all that I do.

Prosperity: God's bounty, like a living stream, is flooding my affairs with His substance, and I rejoice in the fullness of my good.

Healing: God's life, a river of healing, flows through me, and I realize that I am renewed, refreshed, and restored.

INSTRUCTIONS: When we read of Jesus' spending whole nights in prayer, the first thought is that He was asking and begging God for something. But we find prayer to be many-sided; it is not only asking but receiving also. We must pray believing that we shall receive. Prayer is both invocation and affirmation. Meditation, concentration, denial, and affirmation in the silence are all forms of what is loosely termed prayer.

During the coming month please give daily attention to the Illumination, Prosperity, and Healing lessons that follow. When once established in your consciousness, they will go on working for you forever.

The world is waiting for the dawn of the sunlight of Truth through which a new civilization is to be established on the earth. We are living in "the last days" of the reign of the Gentiles. The animal man, the "beast" of Scripture, rules the nations today. But his rule is fast approaching its end.

An understanding of Truth comes to those who abide faithfully in the teachings of Jesus. They alone are free and illumined who persist in holding to the true view of life, regardless of preaccepted theories. The free and illumined obey only the voice of the higher Self, which holds them to an unswerving performance of the right, both mental and outer, instead of following the voice of the natural man.

When the Father of light inspires all of our thinking, the seeds of righteousness are planted in the soul.

You need a better understanding of the nature of God? Then begin by knowing that "God is Spirit." Spirit is everywhere the breath of life and the knowing quality of mind active in and through all bodies, "over all, and through all, and in all." The highest form of prayer is attained when you open your mind and quietly realize that the one omnipresent intelligence knows your thoughts and instantly answers, even before you have audibly expressed your desire. This being true, you should ask and at the same time give thanks that you have already received. "Ask, and ye shall receive." Affirm:

God's Truth is ever present in my heart, and I am divinely guided in all that I do.

Metaphysically, a "living stream" or a "river" represents a current of thought. Substance is a rich mind "stuff" everywhere present; it is that spiritual essence from which all is made—a spiritual reserve force ready to be expressed in meeting every need. When we have made union with divine substance and realized our oneness with the all-knowing Mind, a current of prospering, success-giving thoughts courses through the whole being, lighting up dark places in the mind and guiding us into rich fields of abundance.

When we realize that God is Spirit and that Spirit is very real and powerful and by far the most substantial thing in the world, all fear of lack is erased from consciousness, and we are free to claim our own as children of the all-providing Father.

God has provided for the most minute needs of our daily lives. Let us realize this. Our work is to make the right contact with God-Mind and to know that there is no lack in the one infinite resource. Regardless of how much God gives there is always an abundance left. He does not give us material things, but Mind substance—not money but ideas—ideas that set spiritual forces in motion so that things begin to come to us by the application of the law. Let us count all our possessions as from the one resource and realize there is no limit to our supply.

Boldly affirm:

God's bounty, like a living stream, is flooding my affairs with His substance, and I rejoice in the fullness of my good.

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HEALING

"For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah."

It is the Father's good pleasure to give us vigorous life, strength, and health. In truth, God in His great love is pouring a "river of healing" through our minds and bodies, which renews, refreshes, and restores.

Vigorous states of mind established in consciousness gather to themselves vitamins, cells, nerves, muscles, the flesh itself. To see oneself in mind spiritually courageous, strong, and healthy will instill health in the primal elements of the organism, which in time will work to the surface in a perfect body.

The Bible is replete with situations where men and women seemed beyond any material help. But through faith and prayer they triumphed in the face of seemingly insurmountable obstacles.

The law of spiritual healing requires full receptivity on the part of the one under treatment. God does not do things in us against our will, as will acts in both the conscious and subconscious realms of mind. However much it may appear that a word is thwarted in its original intent, this is never true; it goes on, and it enters where reception is given it. In this way the minds of men are quickened, and whether we see the result with our physical vision or not, the process is as sure as God Himself.

Affirm with boldness and with fearlessness:

God's life, a river of healing, flows through me, and I realize that I am renewed, refreshed, and restored.

Rout Out Doubt

ROSS LANG BREAKWELL

OF ALL THE healing needs in the world today, one stands out like a lighthouse beacon on a stormy night. It is like a beacon because it is a warning of danger but at the same time a guide to happier, healthier, more prosperous living.

The healing need to which I refer, and which all of us should place first on our list of overcomings, is the need to heal our doubts. Often we associate the idea of spiritual healing with the physical needs of the body, and we may overlook the healing of a doubting mind, which must be achieved first if we are to know well-being in every department of our lives.

Health, wholeness, and holiness are states of completeness and perfection that come when we are fully aware of our oneness with God—and when we realize that there is no separation between us and God, when we recognize ourselves as individual expressions of His wholeness or holiness.

How often we hear phrases such as, "I doubt," or "I don't suppose," or "I don't believe," used in connection with the problems that all of us are trying to work out in our lives. One person may say, "I am praying diligently to have this condition cleared up, but I don't believe I am making real progress." Another person may say, "Things have reached such a state that I don't suppose I can do anything to help." Or perhaps someone else says,

"I surely would like to have greater prosperity; but I doubt if conditions will improve for me, because I'm past fifty-five." How often persons express doubt about the good outcome of conditions in their lives!

In his Epistle James writes these words of wisdom: "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed." Jesus constantly told His followers to have faith, to ask, "believing," and they would have every good thing they needed.

Why are we given these strong admonitions to have faith and to doubt not? Because it is of primary importance for us to have no doubts about our oneness with God and about our divine nature. We must have no doubts about the power of God, the love of God, the goodness of God, or His desire to give us the riches of His kingdom. Any lack of demonstration on our part is simply the result of allowing our doubts to stand between us and our unity with God. Doubts about God, about ourselves, about the practicality of Jesus' teachings bind our minds and prevent us from stepping out in faith and trust on the wonderful promises of the Bible.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

". . . it shall be given him. But let him ask in faith, nothing doubting."

We must take firm hold on our doubts and rout them out of our lives. They have held us in bondage too long. They have prevented us from claiming

that which is rightfully ours as children of God.

"All things are possible to him that believeth." Why? Because the person who believes in the all-accomplishing power of God has no doubts. He has aligned himself with God in complete faith and trust. He has united himself with the wholeness, the holiness of God, and the effects of this union must show forth as wholeness in his life and affairs.

Man does not need to be healed of disease. His real being, the Spirit of God in him, never has been and never will be sick. Spirit is eternally whole and holy, and the reality of man is Spirit. We do not need to be healed of disease. We need only to be healed of our doubts about our spiritual nature in order for wholeness and perfection to be manifested in our bodies. Permanent, complete wholeness can be ours when we ask in faith, "nothing doubting," that the perfection of the Spirit of God be manifested in us.

Man does not need to be healed of any lack. There is no lack in God's kingdom, and man is one with the kingdom and heir to the fullness of God's abundant goodness. Jesus said, "It is your Father's good pleasure to give you the kingdom."

Why, then, do people continue to manifest lack in their lives? Because they still doubt that it is their Father's good pleasure to give them the kingdom. They doubt that God is the source of their good. They doubt that there are any other channels of supply open to them except those that they can see with the limited vision of their eyes. They doubt, and every doubt becomes another brick in the wall of mental separation that they are building between

themselves and God's unlimited supply. The supply that we now have is wonderful, and we should bless it. But like the submerged part of an iceberg, the great mass of our supply is contained in that portion we cannot see.

Man does not need to be healed of inharmony in his life. The Spirit in man is an extension of the very nature of God. The reality is love, tolerance, harmony, and peace. There can be no jealousy, resentment, or discord in the nature of God. Therefore, there can be none of these inharmonies in the true nature of man. But you may say that inharmony does exist in many human relationships. Yes, it does, and let us ask ourselves why. The answer is clear. Inharmony exists because man doubts that his true nature is love, kindness, tolerance, and patience. He doubts that he inherited his nature from God. He prefers to delude himself with the belief that he inherited a terrible temper from his grandfather, or that he is just naturally high-strung like his mother, or that he has to act tough with other persons or they will walk all over him.

Let us not fall into such traps of false belief, which is a one-way street to inharmony and unhappiness. Man's inheritance is from God, his heavenly Father, and man's true nature is the same as God's—one of love, patience, tolerance, wisdom, harmony, and peace.

We were all God's children in the beginning; we are all God's children now, and we always shall be God's children. Our inheritance is from Him, and our inheritance is wholeness and holiness in every department of living. We are a perfect part of the

perfection of God, and our one great need is to know this truth with our whole being, "nothing doubting."

How may we attain this understanding of our oneness with God? By telling ourselves the truth of our being over and over until we are so certain of it that this truth springs to our lips in every situation and condition in our lives. Let us declare with conviction, *"I am free from all doubt,"* until we feel in our hearts that we have gained new freedom. Then, after having declared our freedom from all doubt, let us go a step further and affirm that which we believe. *"I believe in the all-accomplishing power of God."* We wipe out doubt when we establish in our minds that which we believe in.

But there is still another step to take. We must bring our realization of the all-accomplishing power of God right into our own lives. So we say, *"I believe in the all-accomplishing power of God, always active in my mind, body, and affairs."*

Doubt cannot survive in such an atmosphere of believing. Disease, inharmony, and lack fall by the wayside when the doubt on which they thrive is rendered impotent. In their places, wholeness, harmony, and abundant supply will blossom forth, fed by faith and trust and belief in God. ". . . it shall be given him. But let him ask in faith, nothing doubting."

Rout out doubt with these beliefs:

I am free from all doubt.
I believe in the all-accomplishing power of God.
I believe in the all-accomplishing power of God, always active in my mind, body, and affairs.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 3, 1953

UNITY SUBJECT—*Transforming Desire.*

INTERNATIONAL SUBJECT—*Paul as Teacher and Pastor.*—Acts 19:8-10; 20:17-27.

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

17. And from Miletus he sent to Ephesus, and called to him the elders of the church.

18. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time,

19. Serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews;

20. How I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and

from house to house,

21. Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me.

24. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

26. Wherefore I testify unto you this day, that I am pure from the blood of all men.

27. For I shrank not from declaring unto you the whole counsel of God.

GOLDEN TEXT—*For other foundation can no man lay than that which is laid, which is Jesus Christ.* —I Cor. 3:11.

SILENT PRAYER—*I stay my soul on the mighty God and I rest in the Spirit of the Christ.*

Desire is one of man's strongest instincts, and it cannot be suppressed or eradicated without destroying his will to live. It can be transformed, however, so that he possesses desire rather than being possessed and ruled by this tyrannical master. As a servant desire is indispensable.

The formless and the formed aspects of mind are symbolized by the Jew and the Gentile, respectively. In the well-balanced individual both aspects are found. When they are harmoniously united, so that man passes easily from the formless to the

formed in thought and life—and can likewise return from the formed to the formless—the result is a life expression that conforms to divine law. To the end that the two might be made consciously one in Christ, Paul (the word of the Spirit of truth) did his lifework among the Gentiles.

All work of transformation is in the nature of building. Desire, a chief constructive faculty of consciousness, is represented by the city of Ephesus in the story of Paul's work. One of the most important cities of the ancient world, Ephesus built a temple to the goddess Diana, or Artemis, about 400 B.C. This temple, which was standing when Paul visited Ephesus, was one of the Seven Wonders of the World. It was four times as large as the Parthenon and stood for more than six hundred years before it was burned and looted by the Goths. Later, it was partially restored.

The name Ephesus means "desirable, appealing" —a meaning that may have expressed, in an external sense, the pride of the citizens in their native city, which had a history covering more than twenty centuries. In these facts the lasting nature of desire and its importance to men are symbolized. Without desire life becomes a spiritless expression, purposeless, and lacking in inspiration.

But desire for things of the senses may become a scourge, not only for the person or persons it possesses but also for the world that it seeks to dominate. In our own time world domination is seen as the outcome of unbridled desire by a so-called "party," which sets the State above the individual and above all other considerations as supreme and not to be

gainsaid. Free peoples of the world, or those who love their freedom and respect human dignity and worth, are desirous only of remaining free. Those whose ideology is the supremacy of the State, regardless of the individual, have allowed desire in the form of overweening ambition to blind them to the divine rights of man and to divine law. They deny the existence of the divine in life. Such is the length to which desire, untouched by any recognition of spiritual supremacy, can carry a person or a people. Unless the spiritual foundation of life is acknowledged, there can be no transformation of desire from the realm of sense to that of Truth.

Paul's teaching supplanted desire for things of the senses with desire for gifts of the spirit. The fact that his converts brought their books on magic to a common meeting place and burned them publicly proves the power of desire when actuated by the Christ Spirit.

The effect of this Spirit on those it moved to action was to bring them into harmony with the law of constructive thinking. They were moved to put away falsehood and speak only the truth, realizing that they were all members, one of another. One in thought and aspirations, they were not permanently angry with one another. Until such time as they could harmonize their beliefs and principles, they separated.

Paul left those who spoke evil of the Way and began another center of Truth, teaching by word of mouth and example. His teaching was done without contention or negation, in humbleness of spirit. He made no effort to oppose those who persecuted him

or to retaliate in kind against them.

If political campaigns today were conducted on constructive rather than on negative platforms of adverse criticism and bitter accusation, they would be much more in harmony with our Christian society. Paul declares that he is innocent of the blood of all men, because he "shrank not from declaring unto you the whole counsel of God."

QUESTIONS

1. Can desire be eradicated from our nature without causing any ill effects?
2. Does the well-balanced individual combine the formless and the formed aspects of mind in himself?
3. How is desire represented in this lesson?
4. How did Paul's teaching deal with this subject?
5. How does the Spirit of the Christ affect the expressions of the sense mind?
6. How did Paul meet adverse criticism and personal attacks?

Lesson 6, May 10, 1953

UNITY SUBJECT—*Indomitable Truth.*

INTERNATIONAL SUBJECT—*A Preacher in Chains.* —Acts 28: 14b-24, 30, 31.

14b. And so we came to Rome.

15. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17. And it came to pass, that after three days he called together those that were the chief of the Jews: and when

they were come together, he said unto them, I brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.

20. For this cause therefore did I entreat you to see and to speak with *me:* for because of the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter,* testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24. And some believed the things which were spoken, and some disbelieved.

30. And he abode two whole years in his own hired dwelling, and received all that went into him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT—*We know that to them that love God all things work together for good,* even *to them that are called according to* his *purpose.*—Rom. 8:28.

SILENT PRAYER—*I am one with the power of the Infinite, and I acknowledge its might as the source of my strength.*

Under divine law all men are equal. Those whose seeming lack of qualifications causes them to fall below the divine standard are handicapped, each to the degree of his divergence from this standard. Since the divine standard is perfection, which no one wholly expresses, everyone is handicapped to a degree.

Metaphysically, Rome ("strength, might, power") represents the head, in contrast with Jerusalem, which represents the heart. Everyone who is ruled by intellect alone is in bondage, because freedom is one of the issues of life that come from the heart; and until heart and intellect are conjoined, we cannot be permanently free.

A certain measure of freedom, however, is inseparable from intellectual power. Rather than being kept under constant surveillance in Rome, Paul was allowed to dwell alone, except for his guard. He spent his time in preaching and teaching both Jews and Gentiles. When it penetrates the fallible human consciousness Truth is received by the reasoning faculty and tested by its standard. Only what appeals to his reason is accepted by the intellectual man. Since reason is developed in proportion to understanding and cannot exceed it and since understanding is a rare spiritual faculty, many persons are limited in reasoning power. The faith of the intellectual man is often negligible as far as spiritual Truth is concerned.

In his talk with the chief Jews residing in Rome Paul stated the facts of his case clearly and truthfully; and at the same time, he justified himself.

Rather than allowing ourselves to act only in

accordance with what at present appears to be true, we sometimes believe it is necessary to adapt newly conceived Truth to certain deep-seated religious ideas that we have long accepted without question. We are reluctant to give up old beliefs that we have loved and held as true. "Not that I had aught whereof to accuse my nation." Paul's "nation" had forced him to appeal to Caesar. Our old beliefs may likewise force us to try to reason our way out of our problems to a workable philosophy of life. "For this cause therefore did I entreat you to see and to speak with me."

As long as we are dominated by the intellect, we miss the saving power of the Christ to dispel sin. If we are weak in understanding because of a failure to instill Truth into the subconsciousness (the heart), we cannot hold ourselves poised in the Christ Spirit. "In due season Christ died for the ungodly." Those who get new light on Truth but immediately lose it through lack of desire to follow it up and attain full enlightenment are ungodly in the sense that they live outside the Christ consciousness, which is the health of man's body, soul, and spirit.

An ancient hymn, credited to Saint Patrick and translated from the Latin original, has as its concluding couplet the following:

"The Lord is health, the Lord is health, Christ is health;
Thy health, Lord, be ever with us."

Salvation is health of mind and soul, just as physical wholeness is health of body. The Christ life is the saving grace that affects man's threefold salvation when once he becomes reconciled to God and is will-

ing to merge his personal will with divine will. He is then content to wait upon divine will until he is able to discern it.

The pleasures of the intellect are of a high order, and for this reason those who are ruled by the head do not always realize that they are in bondage. They become fond of their chains and consider themselves blessed with an unusual measure of freedom.

QUESTIONS

1. What does Rome represent in this lesson?
2. How do we realize freedom in ourselves?
3. What is the highest authority of the intellect?
4. What are the limits of the reasoning powers?
5. Who are the "ungodly" for whom "in due season Christ died"?
6. Explain how we are reconciled to God and saved by the Christ life.

Lesson 7, May 17, 1953

UNITY SUBJECT—*The Life of the Christ.*

INTERNATIONAL SUBJECT—*On the Coming of the Lord.*—I Thess. 1:1; 5:1-11, 14-23.

1. Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

1. But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.

2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a wom-

an with child; and they shall in no wise escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief:

5. For ye are all sons of light, and sons of the day: we are not of the night, nor of darkness;

6. So then let us not sleep, as do the rest, but let us watch and be sober.

7. For they that sleep in the night; and they that are drunken are drunken in the night.

8. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

10. Who died for us, that, whether we wake or sleep, we should live together with him.

11. Wherefore exhort one another, and build each other up, even as also ye do.

14. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all.

15. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

16. Rejoice always;

17. Pray without ceasing;

18. In everything give thanks: for this is the will of God in Christ Jesus to youward.

19. Quench not the Spirit;

20. Despise not prophesyings;

21. Prove all things; hold fast that which is good;

22. Abstain from every form of evil.

23. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

GOLDEN TEXT—*God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether*

we wake or sleep, we should live together with him. —I Thess. 5:9, 10.

SILENT PRAYER—*I lay down my life in service, that I may take it again in the satisfaction of harmony with the divine law of love.*

At one time self-depreciation was considered a Christian virtue. Happily, this time has passed, and today the meekness that self-depreciation was meant to express carries nothing of the spiritless or the tamely submissive. Today meekness is a constructive quality of Christlikeness. The lesson for today is an example of the constructive value of praise and encouragement in the work of developing the Christ Spirit.

First in importance in bringing the Christ into active expression is the will, which is represented by Paul. Without exercise of the will nothing worth while is ever accomplished, and true freedom cannot be realized.

A close ally to the enlightened will is the understanding (Silvanus or Silas), and a third valuable helper is zeal, or inspired reason united with faith (Timothy). If we make use of these three qualities in our pursuit of Truth, our progress in Christian living is uninterrupted, and our spiritual ideas increase until they form "the church" mentioned in the lesson.

The true Christ church is not an outer sect or religious denomination. First of all, it is an aggregation of spiritual ideas in individual consciousness. To establish the church or ecclesia of God in man, a new state of consciousness must be formed.

We must gain understanding of God as Spirit and also understand our own relation to Spirit. This understanding is revealed by the Holy Spirit, which is the epitome of Divine Mind projected into human consciousness. The church of God becomes active in us as a mental perception, which must go through certain processes before it is established in the whole consciousness. Its work is first in the inner; that is, it is a silent implanting of spiritual ideas in the mind, which do not make themselves manifest at once but work like leaven and in time come forth into the conscious mind, transforming the entire consciousness.

The true church is not made of creeds and forms, nor is it contained in walls of wood and stone. The heart of man is its temple, and the Spirit of truth is the one guide into all Truth. When men learn to turn within to the Spirit of truth, which is the light and inspiration of each and every one living, the one church will then be recognized. Meanwhile, "the church of the Thessalonians" represents the spiritual ideas to which we give the heated zeal of the soul in our desire to realize Truth for ourselves, though this very excess of zeal sometimes deprives us of the balance that would lend us tolerance and wisdom. (The name *Thessalonica* means "billowy, tossed by the waves").

The "day of the Lord," or Second Advent, is another term for divine wisdom and understanding, which one translator renders "the Presence of the Lord"; in other words, spiritual consciousness. This consciousness does not dawn gradually on the mind but comes suddenly, in a flash of spiritual perception,

"as a thief in the night." The workings of the subconscious mind are similar to a thief in the night, unseen and unsuspected until they reach the surface of consciousness—from what source—we cannot tell. Yet they have followed the law of association of ideas and have gained their momentum from concentration on the dominant thought in the mind. We readily see that there can be no Second Coming of the Christ until we prepare our minds to entertain the light of true wisdom and understanding. No one can tell when this will be, for it comes to each individual in his own time. "Ye are all sons of light, and sons of the day: we are not of the night, nor of darkness."

We are to prepare ourselves for our entrance into spiritual consciousness. "But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." We determine our destiny by deciding in which consciousness we shall live and by developing our thought along lines that induce this consciousness. We are then ready to make the transition easily and naturally, as though spiritual consciousness were a normal heightening of our inherent powers. "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

QUESTIONS

1. Of what is today's lesson an example?
2. Does the will play an active part in bringing the Christ into active expression?
3. Explain the term "the true Christ church."
4. What does "the church of the Thessalonians" represent?

5. Explain the term "the day of the Lord."
6. In what sense are we "sons of light"?
7. Can we determine when the day of the Lord shall come? If so, how?

Lesson 8, May 24, 1953

UNITY SUBJECT—*The Greatest Good.*

INTERNATIONAL SUBJECT—*Problems of the Christian Conscience.*—I Cor. 8:7-13; 6:18-20.

7. Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled.

8. But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better.

9. But take heed lest by any means this liberty of yours become a stumblingblock to the weak.

10. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

11. For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.

12. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.

13. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

18. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

20. For ye were bought with a price: glorify God therefore in your body.

GOLDEN TEXT—*If meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.*—I Cor. 8:13.

SILENT PRAYER—*Because I acknowledge the good of all as paramount to my own selfish good, I refrain from acts that might bring harm to others.*

The subject of food has always been an important one, for food satisfies one of our strongest instincts. Our attitudes toward this subject change with the passing of the centuries and the shifting viewpoint of the race. Once it was held that the choice of food was of little importance as long as it appeased hunger. "Not that which entereth into the mouth defileth the man." Dietitians now believe that choice of food is all-important. Magazines publish articles, "Tell me what you eat, and I will tell you what you are," or "You are what you eat." While we are convinced that pure, clean, nourishing food is necessary to health, we are not prepared to give it a place of paramount importance in life any more than we advocate fasts of forty days' duration. Other subjects are more weighty, and the Truth student tries to give each subject its due measure of study and attention.

The lesson today hinges on the social aspects of eating and drinking. Eating is much more than a process to satisfy the instinct of hunger. It is also a social rite. A person can live alone and eat in solitude, but according to the view of the race mind this is not the ideal way to live. It is not good for man to be alone all the time, and especially at mealtime. It is well for him to have certain seasons of

solitude when he salutes himself and sees what his mind contains; but it is customary for him to eat and drink with his family, his friends, his business associates, or, at the worst, with strangers in restaurants. This latter arrangement offers him both solitude and company at one and the same time, for he need pay no heed to his fellow diners. He may read, study, or meditate according to his fancy while he takes his food. Yet he is not alone; his fellow diners are there, each similarly preoccupied with his own thoughts or his own food. In other situations our individual responsibility to the group is the problem that looms largest, as it did in Paul's time.

Certain classes of persons are under doctors' orders to adhere to a certain diet. The diabetic must abstain from sugar. "They that are in health have no need of a physician; but they that are sick." Physically speaking, the well person is free to eat whatever his appetite fancies, for he can digest and assimilate all foods. But his diabetic brother or sister, father or mother cannot. Should he, therefore, insist upon having rich cakes, pies, puddings, and other sweets set before him at a table with his tempted relatives or friends and excuse himself with an invitation to them to "eat it; it won't hurt you this once"? The brother's faith in this statement is too weak for him safely to accept the invitation. But hunger and the lure of a favorite food conquer his will to resist, and he partakes of what he fears will injure him. Injury automatically follows this fear and his failure to keep to the diet ordered by his doctor, whom he has retained because of his lack of faith in divine healing. It is better for the well one to observe a sugarless diet

while eating with the diabetic; if he must have rich desserts, he should enjoy them elsewhere.

Not to do anything that will bring trouble or harm to another; but to do our part, so that others will be inspired to do their best—is the constructive attitude we should maintain. As we recognize ourselves as the perfect ideas of Divine Mind, our expression advances towards perfection. Our bodies then become temples of the Holy Spirit in actuality as well as in ideality. Built up cell by cell, the body has all the faculties projected by Divine Mind. Substance, life, power, intelligence—all enter into the body's formation. And though these are not always recognized as parts of the upbuilding process, their presence is none the less real and potent.

To develop selflessness is to observe the sacredness of life. "Ye are not your own," said Paul. A high ideal is that of the all, of men not as vassals of the State but as members of that spiritual body which is to be glorified by the indwelling of the Christ Spirit.

QUESTIONS

1. What aspect of eating and drinking is the subject of this lesson?
2. Do we owe any consideration to others in the choice of our food and drink?
3. How can we observe a constructive attitude in the social observance of eating and drinking?
4. How do we best observe the sacredness of life?

Lesson 9, May 31, 1953

UNITY SUBJECT—*The Radiant Life.*

INTERNATIONAL SUBJECT—*The Way of Christian Love.*—I Cor. 13.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3. And if I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing.

4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9. For we know in part, and we prophesy in part;

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three: and the greatest of these is love.

GOLDEN TEXT—*Now abideth faith, hope, love, these three: and the greatest of these is love.* —I Cor. 13:13.

SILENT PRAYER—*When I express the love of the Christ the living essence of Truth is distilled in my heart, and I know God.*

Love has many aspects, for it is a complex faculty. Whether the Christ love is in our hearts can be determined by the rules laid down by Paul. Though we "speak with the tongues of men and of angels," if we lack forbearance and kindliness, our oratory is merely mechanical and without conviction of warm feeling or depth of experience. "Love suffereth long, *and* is kind." "If any man love, he knoweth what is the cry of this voice. For it is a loud cry in the ears of God."

The gift of prophecy is the flowering of the rare power of intuition, which enables us to grasp the underlying truth of mysteries and knowledge beyond common knowledge. Faith is the motivating power that enables us to realize unmanifested truth. We may possess both intuition and faith. Yet if we lack the enduring quality of love, we may live lives barren of true satisfaction. "Love never faileth." Prophecies deal with temporal events and are for a day; faith is eternal but less active than love. Faith clings to its object through sorrow as through joy, but love turns life into joy for its possessor, for it "rejoiceth with the truth."

Giving is regarded as a sure sign of love, but we may give away all our goods to feed the poor from a motive quite different from love. It may be from a desire to rid ourselves of the cares and responsibilities of wealth in order to follow a carefree life of study and research. Underlying these motives is the

self in refined form. Self-seeking is not always so open and obtrusive as we are accustomed to believe. It often takes a subtle form not easily detected for what it is by the one possessed by it. "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own." Those who do not seek even what is their own do away with self-seeking once and for all.

To give up one thing for the sake of another may be desirable, but the mere act of giving up has no merit in itself. Jesus Christ gave us the true pattern of sacrifice in the giving up of the personal self. "At the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Sin cannot be put away effectively except by the offering up of personality.

True sacrifice is denial of the smaller personal self so that the true divine self may become manifest. Only love of goodness can bring us to consummate this task in its fullness. Love is perfect in its power to transform the heart, and "when that which is perfect is come, that which is in part [the personal self with its petty tyrannies over us] shall be done away." In the young childishness is in order; but with maturity should come balanced reason. In like manner, before the dawn of understanding a person follows the authority of creeds and accepts as binding the accumulated history of religious thought and tradition; but with the growth of hope and faith he comes at length to know the love of God and stands alone in all creation as an expression of that which is perfect.

Charity may be, and often is, inferior to love.

Love is an inner radiance that suffuses the soul. Without it charity is a poor expression of goodness. Sacrifices are to little avail unless they rest on love. One may give one's body to be burned, yet not profit by it unless the act is prompted by love.

The love of the Christ "doth not behave itself unseemly." Only the good attracts it; and it is without consciousness of self, so it "seeketh not its own." Whoever is watching out for himself alone is not touched by divine love and has no consciousness of it. Neither does he who gives way to anger or fretfulness know this divine faculty, for "love . . . is not provoked" and "taketh not account of evil." Guilelessness and sincerity are its inherent watchwords. It "rejoiceth not in unrighteousness, but rejoiceth with the truth."

He who has love in his heart is patient, unwearied, undiscouraged, kind, and gentle. Love in the heart of a man or woman makes for refinement and culture, even though both may be without worldly advantage or social position.

God is love, and the power of God is not exercised apart from love.

QUESTIONS

1. By what rules can we determine whether we are expressing divine love?
2. Is giving always proof of divine love? Give reasons for your answer.
3. Is it easy to detect self-love? Is it easier to deceive oneself?
4. What sacrifice is effective?
5. Through what, at last, do we come to know the love of God?
6. What are some of the factors that enter into love?

Silent UNITY

God's Truth is ever present in my heart, and I am divinely guided in all that I do.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Filled with Plenty

I HARDLY KNOW where and how to start in telling you of the good that has come to me through the reading and studying of Truth.

In my last letter I asked that you pray with us for a way in which my son could earn needed funds to carry on his college education. Due to strikes, work seemed impossible to find. The very next day after writing to you there were two calls for him. Today, he has completed his work with sufficient funds to guarantee his next year's school needs. I am so grateful.

It was such a beautiful revelation to him to ask God, believing there was a job for him, and there was. It is such instances as this that have made him recognize and accept Truth. He is practicing it in his schoolwork too. Thank you and God bless you.
—*Mrs. H. D., Illinois.*

I WILL NOT open my business any more on Sunday. The very next day after I decided not to open on Sunday, I got a very good job catering. This paid far more than I asked for the services I was to render.

I am truly grateful to you and to God for every blessing that has come to me as I have striven to convert my business. I am happy to inform you that the building was sold the very next day after I got your letter.

Please find inclosed a small token of my gratitude to you for your extreme kindness and prayers. God bless you.—*L. C. T., Texas.*

He Shall Have Abundance

AM INCLOSING a check for the amount saved in my prosperity bank. Thank you for your prayers which are being answered daily. The remodeling of my building is almost completed. Everything is very satisfactory, and I really am astonished at the smoothness with which it has come about.

I had no idea where the money was to come from to pay for it all, but was anxious to see how God would bring it about.

The other day the contractor told me he was sure I could get an FHA loan. I applied for it and a few minutes ago was told I could have it. I am thanking God continually for His many blessings, also for my continued success. I am especially thanking Unity for showing me the Truth and where to go for help. Without it I would not have known. —*Mrs. E. E. B., Wisconsin.*

INCLOSED IS contents of my Prosperity Bank. I send this with joy and thanksgiving. I had firmly decided not to open it until I had my demonstration of fervent prayer and faith.

I wrote you some nine months ago, for help in

obtaining a "perfect location," I sincerely wanted near a hotel. Last September I was positive one was mine. I did not thank God for that *particular* location. But I thanked Him for a perfect location. For apparently no reason the store which I had applied for was rented to a real-estate agent. Every day I have blessed that tenant, asking for his success, and he surely is having it.

Today I have signed a lease in another hotel building at less rent, and in a much better location, as far as business and traffic is concerned. This is one of the most complete demonstrations in my entire life. I have faithfully kept my "3 times a day" affirmations and my bank drill.

Again, my sincere thanks for your prayers and encouragement.—*H. B., Connecticut.*

Father, I Thank Thee

MAY WE THANK YOU from deep in our hearts for your prayers for the success of the first concert of our youth symphony orchestra. Our conductor was calm and directed the young people in a moving performance. I know his calmness and direction were due to your prayers for him, as he was very nervous beforehand.

It meant so much to everyone connected with the project. The place was entirely filled and people had to be turned away at the box office. The orchestra is for talented musicians of high school and college age.

In view of the very great success of our concert this year, we hope to give a series of summer con-

certs next year. God bless you.—*Mrs. W. M., California.*

I SHOULD LIKE to tell you how grateful I am for the prayers of Silent Unity. For fourteen years whenever I seemed unable to demonstrate or solve a particular problem, I have always written you whether it has been a telegram, letter, or postal, and never have I failed to find the answer to my highest good. So often God has worked out my problems in a way far superior to any idea I might have had, that I am completely awed. I always feel so aware of the tremendous force of joint prayers. I thank you again for joining our prayers. Sincerely.—*Mrs. S. D. W., Colorado.*

My Help Cometh from Jehovah

THE PRIVILEGE of having Unity literature for myself, and of making it possible for friends to become acquainted with Unity teaching, is counted by me as one of my greatest blessings. Without the strength, courage, and uplift constantly received through Unity teaching, life would not be the rewarding experience that it is day by day. God bless you in your work for others.—*Mrs. E. G. F., Arizona.*

MY FIRST SUBSCRIPTION copy of UNITY arrived just about a year ago and from now on it will always be in our home. It has helped us in so many ways, and we look forward eagerly to each month's issue.

UNITY came to us when we needed a great deal of spiritual guidance. We had sold our house and property and bought a house-trailer in preparation

for going to Alaska to homestead, but several obstacles were placed in our path and now we will be unable to leave until this coming spring. At first we were discouraged, but with faithful prayer for guidance and strength, we have not lost sight of the knowledge that God is continually caring for us. Also, the obstacles are proving to be stepping stones, which is another proof that when we ask His help and are thankful for it, we receive many blessings.

I have inclosed $2.00 for a subscription to *Wee Wisdom,* plus prayers of thankfulness that Unity has found its way into our home!—*Mrs. J. K., Jr., Wisconsin.*

Give unto the Lord

I AM INCLOSING a love offering in deep gratitude for your love and kindness to us in a time of trouble.

It has been more than two years since I wrote to you. My husband and I were so troubled. Things were in a confused state for us and we did not know where to turn. I wrote to you and almost before your kind reply came, we had found a place to live. Work came, we have kept busy, and have steadily advanced toward our goal.

Now we are home again in our beloved California. We have a place where we can work and earn enough to supply our needs and also enjoy some luxuries. We are so grateful that now we would like to share some of our good fortune with others, so we are beginning to tithe. With so many blessings we can certainly do our part to help carry on the wonderful work you are doing.—*T. S. F., California.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with t
Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cambria—Alfred Williams, Highway & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Mary Adams, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union,

Modesto—Alma Ladd, 201 Eye

Monrovia—Irene Malloy, 201 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Anna Morse, 144 Athol

Pacific Palisades—Sue Sikking, 831 Via De La Paz

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Riverside—Wm Schneider, 3940 8 th

Sacramento—John Hinkle, 1025 9 Blanche Evans, Native Sons bldg

San Bernardino—Dr & Mrs H P Nichol 763 D st

San Diego—Marie Fleming, 441 C

San Francisco—Mary Scully & Rob Hulbert, 25 Fulton; Ethel Higgins, Geary

San Gabriel—Ethel Turner, 325 S Pi

San Jose—Rose Emery, 40 B S 1st

San Leandro—Barbara Lyon, 561 fayette

Santa Ana—Myron & Estelle Key, 2 N Broadway

Santa Barbara—Robert Sikking, 227 Arrellaga

Santa Cruz—F Robinson, 916 Riversi

Santa Monica—Sue Sikking, 1528 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Twe

Stockton—Grace Swannell, 48 W Pop

Taft—Della Shutts, 402 Monroe

Van Nuys—Mary Hider, 14416 Victo Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie M Giles, Eag Hall

Whittier—Louise Newman, 7819 Glenga

COLORADO

Colorado Springs—Ann Winstead, 1 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfi

Hartford—Faith Cornwall, 721 Main

New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel; Ann Sandef 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium

Daytona Beach—Mary Huck, 128 B'w

Delray Beach—Frances Jarrell, 415 Atlantic

Ft Lauderdale—Nora Campbell, Wo an's club; Maud Guitteau, 11 NE 8

Ft Myers—Ann Werner, 829 1st st

Hollywood—Nora Campbell, 211 Mor Arcade

Jacksonville—Wm & Bonnie Grens Lomax at May

Lake Worth—Maud Guitteau, 9 S Di hgw

Miami—John Baughman, 158 NE 4th

Miami Beach—May Stoiber, 5501 Pi Tree

Orlando—Carolyn Parsons, 503 S Oran

Pensacola—Eva Rosencrans, 114 W Gard

Sanford—Carolyn Parsons, Valdez Hot

Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
East St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Kankakee—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Fort Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, YWCA bldg
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Womans' League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
East Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mincola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 18 Chestnut
Pittsburgh—Andrew Carlson, 809 Ar

PUERTO RICO

San Juan—Rafaela Melendez, Conda ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 207 Fag bldg
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Bro

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandal 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Gran
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisian Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bl

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 We more
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Pa Log Cabin
Seattle—Donald O'Connor, Arcade bl
Spokane—Herbert Hunt, 1124 W 6 a
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hot
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Dan Gunderson, 701 6th a

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's cl
Mercer—Ella Beierle, Community bl
Milwaukee—Mae Lundahl, 1820 E Nort Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlto hotel
Ottawa—May Duncan, King's Daughte bldg, Laurier ave
Toronto—Mary & George Dunning, 224 Yonge
Winnipeg—Edna Bowyer, 360 Young

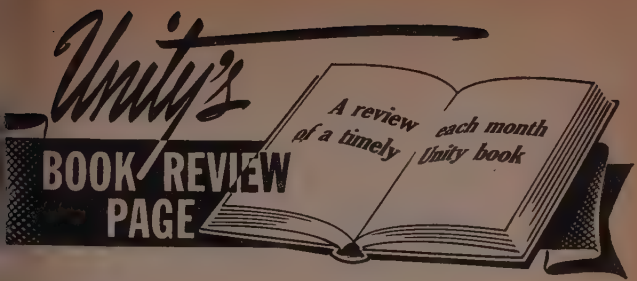
ENGLAND

Carnarvon, North Wales—Dora Johnso Llanfair Hall
Easington Village—Thomas Merringto 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Te race, W 2
Nr Whitstable—Olive Hacking, 14 Ru sel dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, C Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Senora Eva Pasini Viale Coni Zugna, 11 Milano, (746) Italy.



The Great Physician

BY ERNEST C. WILSON

The message of this book is one of complete trust in everlasting and unfailing good as the Father's gift to all who look to Him for guidance and healing. Jesus wished men to seek healing of their affairs as well as of their bodies, and this book is based on the Master's way of living and of healing all conditions that are less than perfect.

The first chapter deals with prayer. Prayer is the basis of spiritual growth and the resultant success and happiness, according to the author. "Prayer," he says, 'is your means of contact with God. 'Prayer is the key that unlocks the stores of abundance and blessing.' "

Next is the valuable chapter on healing. "Do you seek healing?" the author asks. "Begin then by turning to the one power that is greater than any adverse condition, however real or powerful it may seem—or may, to your human sense, actually be."

Other helpful chapters are: "Giving," "Receiving," and "Love and Happiness." Each chapter is introduced with a poem and a strong Truth affirmation.

(*The Great Physician* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.0
	Favorite Unity Radio Talks		1.0
	God a Present Help		1.0
	God Is the Answer	*Dutch, English*	1.0
	Great Physician, The		1.0
	How I Used Truth	*German, English*	1.0
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.0
	Letters of Myrtle Fillmore		1.2
	More Wonderful You, A		1.0
	New Ways to Solve Old Problems		1.0
	Prove Me Now		1.
	Things to Be Remembered		1.0
	Whatsoever Ye Shall Ask		1.0
For Healing	Christian Healing	*German, English*	1.0
	Directions for Beginners	Spanish	.
	Divine Remedies		1.
	Jesus Christ Heals		1.
	Six-Day Healing Practice, A		.
	Truth Ideas of an M.D.		1.
	You Can Be Healed		1.
For the Home	You and Your Child	*French, English*	1.
For Prosperity	Both Riches and Honor	*French, English*	1.
	Prayer in the Market Place		1.
	Prosperity		1.
	Prosperity's Ten Commandments		1.
	Working with God		1.
For Inspiration	Best-Loved Unity Poems		1.
	Finding the Christ	*Russian, German, Swedish*	.
	Household of Faith, The		5.
	Lovingly in the Hands of the Father		1
	Mightier than Circumstance		1.
	Prayer Changes Things		1.
	Sunlit Way, The		1.
For Devotion	Book of Silent Prayer		.
	Effectual Prayer		1
	Holy Bible, American Standard Version		6
	Keep a True Lent		1
For Advanced Study	Atom-Smashing Power of Mind		1
	Christ Enthroned in Man		1
	Have We Lived Before?		1
	Know Thyself		1
	Metaphysical Bible Dictionary		5
	Mysteries of Genesis		1
	Mysteries of John		1
	Selected Studies		1
	Talks on Truth		1
	Teach Us to Pray	*French, English*	1
	Twelve Powers of Man, The		1
	What Are You?		1
For Children	Barky and His Friends		1
	Crybaby Kangaroo		1
	Jet's Adventures		1
	Jet and the New Country		1
	Jet's Choice		1
	Teach Me to Pray		1
	Thank You, God		1

Greeting Booklets

Challenge of the Dawn	.10	Land Is Bright, The	
For Thy Benediction	.10	Mental Equivalent, The	
Gift of Immortality, The	.10	Sanctuary	
God Is Blessing You Now	.10	Song of Life, The	
Good News, The	.10	Stream of Life, The	
Great Helper, The	.10	Where I Am King	

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Gift Suggestions for Mother's Day

Among the many Unity books, periodicals, and booklets you are sure to find several that will make welcome gifts for Mother's Day, which is May 10. A subscription for UNITY, *Weekly Unity,* or *Daily Word,* priced at $1 each, will bring inspiration and enjoyment to the recipient all during the year.

The books *Letters of Myrtle Fillmore* (by the "Mother of Unity"), *Best-Loved Unity Poems, Favorite Unity Radio Talks, A More Wonderful You,* and Unity's newest book *Prove Me Now,* by Gardner Hunting, priced at $1 each, can be read again and again and will bring many hours of pleasure and help.

The Household of Faith, by James Dillet Freeman, priced at $5, will make a very special gift in which the reader can find the whole inspiring history of the Unity movement and its founders Charles and Myrtle Fillmore.

The *Metaphysical Bible Dictionary,* priced at $5, and *Mysteries of John* and *Mysteries of Genesis,* by Charles Fillmore, $1 each, will be especially appreciated by Bible students.

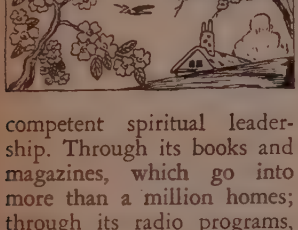
Make your selection and send your order for Mother's Day gifts today.

New Free Pamphlet Is Available

"What Christianity Means to Free Enterprise" is the title of the new free pamphlet that is now ready for distribution. This is a reprint from the two-part article by Gordon Buck that appeared in the October and November 1952 issues of *Good Business* magazine. The pamphlet has been prepared in response to popular demand, and copies will be supplied upon request.

A Career for Young Men

World conditions are daily bringing more persons to realize the utter necessity for



competent spiritual leadership. Through its books and magazines, which go into more than a million homes; through its radio programs, which reach more than three million listeners; and through its Silent Unity ministry of prayer, Unity is doing its utmost to meet this need. Yet more needs to be done.

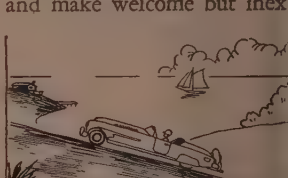
In more and more cities Truth students are joining together for study and prayer, forming Unity centers and churches. Today there is a constantly growing demand for young men to lead these groups. To meet this demand, Silent Unity is conducting an educational program to train young men who are vitally interested in Truth to be Unity leaders and ministers.

This is a practical program. The classes expertly equip the student to become a Unity minister, and at the same time, work is provided in Silent Unity for students who need to supplement their incomes while studying for the ministry.

Young men with good education and cultural background and who can type forty-five words a minute are eligible to apply. There is no more rewarding field of service open to a spiritually minded young man today than that of the Unity ministry. Further information may be obtained by addressing the Director of Silent Unity, Lee's Summit, Missouri.

Mail Unity Cards to Your Friends

Do you know that there are thirty-seven two-cent Unity cards available? These cards cover many varied subjects of inspiration and practical help and make welcome but inex



pensive remembrances for your friends. To mail, simply write the address on the reverse side and affix a two-cent stamp in the upper-right-hand corner.

Unity cards are priced at two cents each, twenty cents a dozen, or $1.40 a hundred for any one card. For an order blank listing Unity's two-cent cards, write to Unity School

of Christianity, Lee's Summit, Missouri.

Deedy Borrows a Grandma

The children thought that Mrs. Burton, who was wealthy and lived in a big white house, was "awfully cross." But Deedy, who lived next door to Mrs. Burton, did not think so at all. Through the hedge that separated their houses Deedy had seen Mrs. Burton playing with a fuzzy white kitten named Christopher, and the two always seemed to have a wonderful time together.

Deedy wanted to get acquainted with Mrs. Burton, but she could not think of a way to arrange it until one day when Christopher, the kitten, ran through the hedge right into Deedy's arms!

Boys and girls will enjoy reading the whole story about Deedy and Mrs. Burton in "Borrow a Grandma," by Lillian M. Cullum, which appears in the June issue of *Wee Wisdom.*

Wee Wisdom, priced at $2 a year, makes a wonderful child's gift for birthdays and other special occasions.

May 21 Deadline for Youth Conference Reservations

The Youth of Unity (Y. O.U.) is an international organization of young people's groups associated with Unity centers. It is dedicated to spreading the Unity teachings to young people everywhere. Founded in 1936, it has grown rapidly to a place of prominence in the Unity movement in the United States, Canada, and Great Britain.

Each summer, representatives of the various youth groups meet at Unity School for an annual conference. The purpose of the conference is to discuss ideas for promoting

the growth and advancement of individual chapters and of the organization as a whole and to elect international officers for the coming year.

The importance of prayer is stressed at all times, and each meeting of the conference opens and closes with a period of meditation.

In addition to the business meetings and meditation periods scheduled, there will be many activities such as a banquet, semiformal dance, and other forms of recreation to give young people an enjoyable week at Unity School.

Members of the Y.O.U. who wish to attend the conference (which will be July 2 to 7) should make preparations as soon as possible. Reservations should reach headquarters by May 21. Registration blanks may be secured from Youth of Unity headquarters at Unity School.

Training School into Second Term

May 18 is the starting date of the second term of the Unity Training School; so if you plan to attend you should make your reservation immediately. This term continues through June 12, and you may secure further information by writing to the Registrar, Unity Training School.

You *Editor Receives Gift from Germany*

"My heartiest thanks for all the joy you made in sending some copies of *You* each month during the last year for my thirty-nine pupils," writes a teacher in Germany to the editor of *You*. "As I teach those children English, I always see how much they learn in this language by reading *You*. They not only learn to read and speak English; they also learn to understand it and to become good children.

"But today it is a necessity for me to tell you that each issue of *You* helps one to feel closer to God. This is the best present which anyone can give to the people and children. So I can say that I never could find a better magazine for the boys and girls than *You*. And I am sure all my pupils will learn so much in this fine magazine that they always will be able to read the Bible and that the Bible will give them so much that they will become good, helpful, and friendly people, full of thankfulness like I, because *You* has given us so much."

Inclosed with the instructor's message was a letter of thanks signed by all thirty-nine pupils, and a lovely handmade natural linen book cover.

A SERGEANT IN KOREA SAYS:

"*Daily Word* helps with all my problems. . . .
I simply LIVE by *Daily Word*."

"I have been reading *Daily Word* for a long time. My wife gets it and used to send it to me as she finished with it, but for the past two years I have been receiving it as a gift from someone.

"I must say I simply live by it in these dark, troubled days we are having over here. My day or night task is not finished until I have read the *Daily Word* lesson for the day. It helps me with all my problems and troubles and when I am worn and tired.

"I don't stop there, however. I give my copies to the people in the English-reading Korean mission, who work the lessons out in their own language and teach them to others.

"My desire is to continue with *Daily Word*, and I thank you many times."

Daily Word magazine carries a page for each day of the month, consisting of an affirmation for guidance during the day, a short lesson, and a Bible quotation on which the lesson is based. As persons all around the world unite in the same thought for the day, great power for good is generated, in which you, as a reader, have a share.

Give yourself the joy and benefit of reading *Daily Word* and see what good it will bring into your life. A twelve-month subscription is $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

HELP FOR PARENTS AND SUNDAY-SCHOOL TEACHERS

Do you know that Unity publishes weekly Sunday-school material based on the International Sunday School Lessons? The *Unity Sunday-School Leaflet* is designed for use by parents as well as by Sunday-school teachers.

Each Four-Page *Leaflet* Carries These Features:

* The Lesson Story (told in simple story form)
* What the Lesson Teaches (at least three principle points are explained)
* Questions about the Lesson
* Bible Text (the actual text of the International Sunday School Lessons)
* Frank and Frankie (a charming story illustrating the lesson)
* Memory Verse

A separate *Teachers' Section* for each month's lessons is also available to give additional information such as "Lesson Objectives," "Helps for Teachers," and "More Light on the Lesson."

Whether you are engaged in teaching children in Sunday-school or in promoting the spiritual growth of your own children in the home, you will find the *Unity Sunday-School Leaflet* helpful in explaining the valuable lessons that are found in the Bible. The *Unity Sunday-School Leaflet* is mailed each month in a package that includes a separate leaflet for each Sunday and a *Teachers' Section* covering the entire month's material. You may receive the *Unity Sunday-School Leaflet* for a year for only $1.

UNITY

SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

WHAT A BLESSING *"The Lord's Prayer"* RECORD HAS BEEN!

"I must tell you what a blessing 'The Lord's Prayer' record has been to me and my little grandchildren. They love the record. It is so helpful to all who hear Charles Fillmore's inspiring voice repeating the Lord's Prayer." —*Mrs. W. H., Colorado.*

"I am so glad for the record that I must write to you again. Even after I play it at night it just repeats itself in my mind after I go to bed until I go to sleep. And so I have to write again to tell you how beautiful it is to hear Mr. Fillmore's voice as he is speaking the Lord's Prayer so plainly."—*N. S., Illinois.*

These letters are typical of the many that come to us telling how our friends enjoy their records of Charles Fillmore repeating the Lord's Prayer. The records are always in great demand, for they make especially welcome gifts for birthdays or other special occasions.

"The Lord's Prayer" records are made of unbreakable Vinylite, play at 78 r.p.m., are the convenient 10-inch size, and are priced at $1.50.

On the reverse side is an organ solo of the "Unity Viewpoint" radio program theme melody "God Bless You Everyone," which you will enjoy as well.

Send for your record of "The Lord's Prayer" today and order several to give your friends on special occasions.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A PLAN TO HELP YOU FIND NEW JOY IN LIVING

"We would like another Prosperity Bank. We have been using it each evening with the children and have found it an excellent means of bringing Jesus into our family circle. My husband and I have found new joy in living, and we feel sure that your prayers and ours are being answered in numerous ways."

The Prosperity Bank plan can help you, too. It offers opportunity for you to share with others and thus open the way for increased blessings to enter your life. It will help you form constructive habits of meditation and set into motion God's law of supply. Send for your Bank today, follow the plan outlined in the folder accompanying it, and begin to bring new joy into your life.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-5-53

Unity's

SUMMER DEMONSTRATION PROGRAM

Each summer, thousands of persons participate in Unity's Summer Demonstration Program and seek to demonstrate some specific good by putting Truth principles into practice in their lives. Various goals have been chosen in the past for these programs, such as health, prosperity, and self-improvement. This year happiness is to be the theme, and a guide booklet entitled *Four Steps to Happiness* has been prepared to accompany *Prove Me Now,* the book that will be used.

New Book by Gardner Hunting

Prove Me Now is the new Unity book that has been published especially to help the reader demonstrate happiness. This book is a collection of Gardner Hunting's popular articles that have appeared in *Weekly Unity.* Each article received many enthusiastic comments when it first appeared, and each deals with a subject to help the reader achieve his goal.

Prove Me Now includes chapters on determination, conscience, following one's divine leading, persistence, expressing divinity, prayer, picturing in one's mind what he wants to express, and the book places special emphasis on developing practical faith and gaining spiritual understanding. This book takes its title from the familiar Bible quotation, "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*"

Send for your copy of *Prove Me Now,* priced at $1, receive the booklet *Four Steps to Happiness* without extra charge, and take part in Unity's Summer Demonstration Program this year.

Unity SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Soliloquy

Ethel Blanchard

Nature is God's chemist. The strangest things I've seen: A diamond-tinted shower paints the grass bright green—a golden sun paints roses red, petunias blue and pink, and sweetens honeysuckle to give the bees a drink. The tranquil light of afternoon revives the four-o'clock—the darkness of a summer night gives scent to evening stock. If flowers become such lovely examples of His skill, then I, a human flower, with love and faith and will, integrity and strength of mind, can do as much, I guess. If flowers respond with only life, can I do less?